UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MARCH 20 to APRIL 19

Healing: The consciousness of the indwelling Christ gives me unfailing strength and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: United with Jesus Christ in the consciousness that "all that the Father hath is mine," I have supply to meet my every need.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

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Health and Prosperity

BY CHARLES FILLMORE

WE ALL NEED constantly to be reminded of the fundamental principles of our being. Our Unity literature seeks to make these truths the keynote of what is veiled in argument, story, and experience. Our class thoughts always cover some phase of man's spiritual being and how to make it manifest.

This month our attention is called to the indwelling Christ; then to its perfect manifestation in Christ Jesus. "Have this mind in you, which was also in Christ Jesus."

We have the same mind in us that was in Christ Jesus, but we have not demonstrated it as He did. Jesus was an example of what man may develop into by practice of the principles of divine sonship. He was so far in advance of us as a demonstration of manhood that even to compare our attainments with His transcendent ones seems sacrilegious. Yet we know that there is but one law for all and that "God is no respecter of persons."

After nearly two thousand years of practicing of the principles of Truth given to us by the Master we find ourselves wondering whether or not we have come to the end of our civilization. Our boys and girls, taught the principles of Jesus Christ at home, go to college and come home atheists. A war, terrible beyond description, is carried forward without our leading government heads asking the guidance of God or in any way giving authority to the hand that rules the universe and gives life to its inhabitants. We often wonder what the destiny of people will be that ignore the Father who gave them existence and that struggle in their blindness to carry on in the dismal swamps of ignorance. Many of the signs of its end, as pointed out by the prophets of old, are right upon us.

Unless the principles taught by Jesus are incorporated in our world plans there will be future wars more destructive than the present, until utter chaos and final descent into savagery and extinction. The wise ones see this, and there is heard from many places the call for a religious leadership in which God will be acknowledged as having an active part in directing the issues of life and their adjustment.

Here we are met by the claim that Christianity has been tried by governments and found wanting and that our present civilization is based on the teachings of Jesus. But has the doctrine of Jesus been the standard in the conduct of our kings, emperors, and presidents? The fact is that a Christian ruler has been a rarity. If the teaching of Jesus will accomplish what He claimed, why has it been so impotent in our earthly governments?

The answer is found in the practice of the principles by the exponents of Christianity. Have we been taught

that Jesus gave us rules for the conduct of life here or hereafter? The answer is both. Then let us ask again, Are the rules for right living in this life to prepare us for an imaginary life after death or for a present and future life here and now? You say at once that Christianity teaches that a righteous life in the present is the foundation and necessary preparation for the joys of heaven after death.

Right here we find why Christianity is weak in its influence in temporal things.

In this respect Christianity has been misunderstood from the very beginning. Instead of teaching men how to live here and now, with this earth as their future home, Christianity has emphasized the joys of life in a faraway heaven after death. Jesus did not teach this, and all the Scriptures that tell about heaven as a place are wrong translations. "The kingdom of God is within you." Jesus taught the unity of the heavenly and the earthly in the present consciousness. "All authority hath been given unto me in heaven and on earth." Neither did Jesus teach happiness after death. On the other hand, He taught the overcoming of death. "If a man keep my word, he shall never see death."

So the logical conclusion is that all weakness of Christianity is proving its power among men can be traced right back to how men have been taught. Those good people who have been taught to bear their tribulations with patience and weakness, with the hope of happiness after death, are merely pilgrims in a strange land. Those of an atheistic turn of mind grimly stand and fight the battle of life alone. These latter, witnessing the impotence of Christianity in the world, have ignored it as a guide and our governments have in consequence become Godless and chaotic.

What is the remedy for this lack of Christianity in high places? Let Church authorities frankly admit that they have been mistaken in some of the fundamentals of Christianity; then let them set forth the Truth as Jesus taught it, the Truth they well know can be proved by the original Scriptures.

When men are truly taught that the image and likeness of God (Christ) is their indwelling reality and Jesus (the human individual) the progressive unfolding personality, they will take up the problem of life with joy and enthusiasm. Live in the consciousness of Spirit and its fullness here and now and your future happiness will be insured. Take Christ (Spirit man) into all your prayers and meditations and you will be transformed into a new creature. Those who are joining us in our class thoughts are demonstrating that our strength and health spiritually and physically are released just to the extent that we realize the presence and power of the living God through Christ.

If your Unity is late, please be patient. In spite of the fact that the Post Office and the transportation agencies are doing a magnificent job of carrying the greatest load in their history, unavoidable delays occur. We know that you would rather wait for your magazine than have some serviceman wait for something that he really needs.

If your Unity is late, you can help us at Unity School by waiting a few days before writing to us about it.

Streams of Living Water

BY GEORGE M. LAMSA

SOME YEARS AGO, after having been lavishly entertained by the British nobility, two Arab desert kings were asked, "What do you wish to take with you to Arabia?" The desert chieftains smilingly and modestly replied, "That instrument which you call 'spigot,' for we people of Arabia suffer considerably from thirst and lack of water. Our women have to walk long distances to draw water, and some of our wells dry up during the summer season."

Apparently of all modern innovations in London that looked like miracles and wonders to the eyes of the simple Arabs, the spigot was the most alluring and important. Railroads, radios, motion picture machines, and scores of other modern inventions that have helped to bring material blessings and comforts to the people of the British Isles fell in the background. This is because people do not think of luxuries when they are hungry and thirsty.

The simple Arabs were modest but practical and wise in their demands. Water is the most precious thing in the world, and the desert people covet it more than any luxury. Nothing is more alluring to the eyes of desert dwellers than a deep well or a stream of running water. One can do without a watch, a radio, a car, wines and liquors, but water is a necessity. On the other hand in England, water being so abundant and within easy reach of all, no one would ever think of a spigot or long to drink from a stream.

I often wonder what an American reader of the

Bible thinks when he comes across so many passages where water is coveted? I wonder if the reader understands why Jesus and the prophets spoke so often of water and why they illustrated their simple teaching with allusions to water. For instance, in Jeremiah the Lord is said to complain: "They have forsaken me, the fountain of living waters." "Living waters shall go out from Jerusalem." "If any man thirst, let him come unto me and drink," said Jesus.

Jesus and the prophets spoke of water so often because they were aware of long droughts and the scarcity of water supplies in Palestines and Arabia. Of course they did not literally mean streams of water in the sense we understand it, but the living water, which is truth, life, and light. The authors of the Bible knew that such illustrations would appeal to their people, and would help them to understand the need for the water of life.

As a boy at college I remember being thirsty while in class, looking at the map, and wishing my mouth was at the river to which the teacher pointed. We often slept thirsty all night. At times even during the early part of the day water was not available until the school hours were over. Even then we were not sure of quenching our thirst. We had to walk long distances to drink and draw water.

When the Scriptures speak of water, they often refer to the water of life and Truth, the water that the Jewish race and religion lacked. Indeed the Jews were in need of spiritual things more than bread and water. Such scriptural passages are often taken literally, as by the woman at the well, to whom Jesus promised living water so that she would not be coming to draw from the well every day. Her reply was, according to

the Eastern text, "My Lord, you have no leather bucket and no deep well; where do you get the living water? Why, are you greater than our father Jacob, who gave us this well, and he himself drank from it, and his sons and his sheep?"

Jesus was not speaking of a deeper well than the well of Jacob, but of the living water that quenches the thirst of the heart and mind. He spoke of Truth that inspires men and women and leads them into the verdant valleys and green pastures. When we drink from the water of life, which is the river of God, we are set free. Our difficulties and problems are overcome. Our eyes are opened to the things of the spirit. Our desire for material things is weakened. This is because Truth is the basis of life, prosperity, and happiness. When we discover the true path of life we give up the things of the world. In Truth we see our own needs and the needs of the world around us. In Truth we discover and create things not only for ourselves but for our neighbors also. Where there is harmony there is understanding, and where there is understanding there is justice, charity, and peace, and where there is peace there is prosperity and happiness for all.

God's world is so large, His resources are so vast, His rivers never dry up. We need not maintain fears for the future. The same God who keeps us, feeds us, and protects us today will look after us tomorrow. People are hungry and thirsty only when their lives are complicated and their vision obscured. It often happens in the Arabian desert, that a large caravan perishes not so much from the lack of water but from the lack of vision to find it. At times a caravan passes oases and treads on hidden wells, but fails to see them.

In Jesus' day our world was thirsty for a true

religion, just as a field is thirsty for water in summer time. Jesus' teaching has wrought miracles and wonders in our world. Our scanty supplies of food have been multiplied many times. The shortage of water has been overcome, and in many countries wells have been discarded. A few centuries ago we had only a fraction of the things that we have today. The distances were tremendous, money was scarce, travel was beset with many difficulties and hazards, commerce and industry were in their infancy, and banks were unknown. What was the reason for the dark years, famine, and poverty? Were the people in those days living under a different God? The answer is no. Our God and the world were the same. God's resources were as great then as today. The lack of material prosperity was due to the lack of spiritual understanding. The people then were living in a world dominated with hatred and false pride. The strong were trying to devour the weak. The men in those days were hungry and thirsty, because they were not searching for the deeper things.

When the rays of Truth penetrated the dark sky, their eyes were opened. They began to have a new outlook on life. They began to search for the Truth that is the living water. Prosperity started on its way. Material things began to flow like a river. Indeed since the dawning of the Reformation our world has been different. People of all races and colors have to some degree been blessed with the comforts of this life. Prosperity has taken the place of poverty, freedom the place of persecutions, and tolerance the place of hatred. This is because Truth is the basis of true life and the foundation of our freedom. Our churches and our institutions are the result of our spiritual quest.

In a brief period of peace a portion of Palestinian

desert was turned into a flower garden. Water flowed like rivers in the dry land. Fruit trees and vegetation gave a new color to land that in the olden days had been termed "dry." What was behind all this? The Christian gospel and short period of peace and international understanding. Jesus said, "He that believeth on me, as the scriptures hath said, from within him shall flow rivers of living water."

Today just as of the yore racial hatred and greed dominate. False prosperity has failed to meet our needs. The wells from which the water of life flowed so abundantly have been polluted, and some of them are dry. This is because we have lost our spiritual sight and some of the gains that were made in the past. We have been content with material things and thus neglected our spiritual growth. The synthetic prosperity has caused us to stop searching for natural and true things in life. We need prophets and men of God to destroy our fears and lead us to the sources of the living water.

Invitation to Servicemen

You are always welcome at Unity headquarters. We especially invite servicemen to attend services in Unity chapel and to visit our publishing plant and other departments at 917 Tracy, Kansas City, Mo. Phone VIctor 8720.

For location of Unity centers in other cities refer to center directory in Unity, *or write to Field Department, Unity School. You may be sure of a genuine welcome at every Unity service.*

Spiritual Propaganda

BY KATHLEEN W. WELCH

And I say unto you, that every idle word that men shall speak, they shall give account therefore in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

WE HEAR a great deal these days of propaganda. Its use has been perfected as never before in the history of the world. It has become one of the most effective methods of influencing men's minds. The ether waves are filled with a ceaseless war of words. An editorial writer in speaking of propaganda says in part: "Propaganda which takes the form of objective statements of fact is a vital weapon . . . the one effective answer to the enemies' lies is the truth. But truth, to be effective, must be made known."

During recent years, to most people, the word propaganda has meant the untruths broadcast among people for the purpose of misleading them. However there is of course a perfectly legitimate and constructive use of propaganda. The word may be defined as: A particular doctrine or ideas spread through an organized or concerted group, effort, or movement.

Conditions in the world today are a constant challenge to truth lovers to be on the alert, to be wary of accepting destructive, untrue propaganda, and continually to circulate that only which is true. In order to do this every student must strengthen and stabilize his spiritual "knowing." The thoughts of many of those around us are filled with apprehension, resent-

ment, fear, and hatred. There is much talk of revenge, of coming deprivation, and the like. Do we accept these mental suggestions and allow them to be impressed upon our consciousness? Do our words—which, some say, go out into the ether and are never lost but preserved eternally—do these words of ours add just so many more apprehensive, negative, and destructive thought currents to the already overburdened ether? Or are we faithful to our trust and our Truth teachings, remaining steadfast witnesses of this Truth and sending out only constructive, healing, faith-filled thoughts and words?

Someone has asked this awakening question:

"You're writing a book, a chapter each day,
By the deeds you do and the words you say.
Men read your book, whether faithless or true—
Friend, what is the gospel according to *you?*"

What is the gospel according to you when those around you are discussing the war news; perhaps forcefully expressing their opinion of "our enemies"? By mentally accepting such thoughts you allow yourself to become a part of this atmosphere of fear, hate, persecution, injustice, and resentment. By rejecting them and by being about your "Father's business"—with the Christ child in the temple of your own divinity—you are publishing a true gospel, even if you do not say a word audibly. In order to enjoy outer peace, you must first have inner peace, and the sooner you and I establish inner poise and serenity and become faithful in sending out true, spiritual propaganda, the sooner will the outer world know peace.

An example of two extremes is the propaganda practiced by Jesus, compared with that of Judas. According to many students of Biblical history, Judas

was quite convinced that the mission of his Master, Jesus, was to set up an earthly kingdom. He was to wrest the governmental power from the Romans and deliver the Jewish people from their vassalage. He was to be an all-conquering King-Messiah, and His disciples were to have powerful and important positions at His court. We can almost hear him boasting to those around him of his Master's coming glory and power and of his own participation in the triumph. Some believe that he betrayed Jesus in desperation, believing that this would, in some way, force Him to assert His earthly authority and claim His kingdom.

How different the propaganda of Jesus! "Why callest thou me good? none is good, save one, *even* God." "Thy kingdom come. Thy will be done, as in heaven, so on earth." "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God." "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." "So the last shall be first, and the first last." "By this shall all men know that ye are my disciples, if ye have love one to another." His only mission was to be a witness to the Truth; to teach man that his true heritage as a son of God is not a heritage of war, discord, chaos, and separation from good, but one of spiritual dominion, power, and peace; one of ever-present, ever-available All-Good. His propaganda taught not the pride of material power, with the resultant subjugation of others, but the spiritual strength and might gained by humility, by the submerging of the mortal will completely in the will of the Father, and by the recognition

of the Christ self within ourselves and within every man.

"The gospel according to you"—how closely does it follow the Master's? His gospel was one of absolute fearlessness; of complete reliance on the power and glory of the Father working through Him. It is not always easy to think as Jesus thought; to speak as He would have us speak. All our understanding of Truth, all our wisdom and spiritual vision is needed to realize that in reality we are not warring against our fellow men but against the Goliath of false pride, prejudice, conquest, and subjugation of individuals; against the blindness that would seek to do away with men's divine heritage of freedom, the freedom to think, to speak, to live, and to worship in their own chosen way. For as Paul said in his epistle to the Ephesians, "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly places." Jesus rebuked the hypocrisy and self-righteousness of the scribes and the Pharisees, but He also taught, "If ye abide in my word, *then* are ye truly my disciples." Any attitude that causes us to feel resentment, hatred, fear, anxiety, or causes us to voice this mental acceptance, we may be very sure is not according to Jesus' gospel. But if we are faithfully working to gain greater understanding with which to prove the reality and power of good and harmony over the false beliefs of discord in our own life, then we are definitely being instrumental in bringing peace to a war-torn world. "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

A nurse in charge of a children's institution in

England wrote to a relative in America of her experiences during the Christmas holidays. Every window in the building where they were lodged had to be completely blacked out every evening, air-raid warnings were numerous, but in spite of this everything possible was done to bring the spirit of Christmas to the little ones and to make them happy. The nurse wrote that the sharp contrast between the noise and alarm and awareness of imminent danger outside and the atmosphere within of joy and laughter amid Christmas-tree lights and the distribution of gifts made her feel as though she were moving in a realm of unrealities. It didn't seem right somehow, the laughter and light-heartedness! Then in the midst of her busiest moment, with the children around her opening their gifts with shouts of joy, this thought came clearly to her: "Surely this is the reality, and that, outside, is the unreality! This is the spirit of good, of joy, of generosity, of love, yes, and of peace. That, outside, is the nightmare mist of unreality, which will surely pass away." A great peace filled her heart, and the sense of strain and apprehension that she had carried with her all evening fell away. She wrote, "I feel that this new vision which has been sent to comfort me will sustain and strengthen me until peace comes to us all again."

Yes, love, joy, and peace are the realities. All else is a mist of falsities that will pass away. Another woman, tired, confused, and tense, busy preparing food for many unexpected guests, stepped outside her kitchen door to bring in some needed article, and glancing up at the sky, was stopped as if by a hand on her shoulder. Above her in all their luminous glory, the stars and a bright moon were flooding her with their silver radiance. As she gazed all tenseness

dropped from her tired nerves; the hot kitchen, her numerous duties, her many guests, all seemed to fade into insignificance. The reality of life, those essential things which are real and eternal, which really matter, were symbolized up there in the starry heavens. A great, brooding peace, a soft, luminous joy seemed to fill all space and to be reflected in the garden and the hills around her. What quietness and serenity! It filled her heart and seeped into every part of her being. The serene strength, the "All is well" of Spirit! It filled her consciousness with its overwhelming beauty, and she returned to her duties cleansed and strengthened.

These are the realities that compose our "whole armor of God." We are told in the Bible that "wisdom and knowledge shall be the stability of thy times, *and* strength of salvation." Stability! The stability of the stars and sun and moon. The stability of love, joy, truth, the infinite life that is ours as sons of God. The stability and power of God, good, dissolving all forms of discord, oppression, and bondage. This should always be the theme of our spiritual propaganda, the propaganda for which each one of us personally is responsible. "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." The sincere Truth student voices only that which is harmonious, true, and eternal. He gives his whole support of thought, word, and deed to his "Father's business," that of recognizing, uncovering, and bringing to light the kingdom of heaven at hand. May we all work for and earn the divine commendation "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

As one writer puts it, we "are responsible for the

shadows we cast." May not "a few things" stand for our own life, environment, and influence. If we are "faithful over a few things"—over the thoughts, words, and acts sent out by us that react upon the lives of those around us—then we shall be worthy of being set "over many things." Then our influence will go out over the whole world, bringing harmony in place of discord, life and health in place of disease and death, and "the peace of God, which passeth all understanding" in place of hate, persecution, and destruction.

Processional of Joy

By Malcolm Schloss

I live now.
I leave yesterday without regret.
I face tomorrow without conjecture.

I release the divine perfection
In thought and speech and action.

I find God in everything.
I love God in everything.
I praise God in everything.
I serve God in everything.

I enjoy God through everything.
I thank God for everything.
I leave everything with God.

Who is there other than He?

Parents' Question Box

BY ZELIA M. WALTERS

Question. What is the reason my three children are very unwilling to help with any tasks about the house or garden? They have no sense of responsibility toward the home and have to be compelled to take any share of the work. I should like them to be co-operative about their home.

Answer. There are several possible reasons, which we shall mention briefly, for you are most interested in the cure.

You may have waited too long before giving them a part of the work to do. As soon as the child begins to trot around the house he should be given small bits of work to help make the home.

The children may be so busy with other interests—school, sports, clubs, amusements—that they have no energy left for the home.

They may be putting off the work on one another, a mischievous trait that must be checked.

You may have neglected to make them really responsible for a part of the upkeep of the home. And you may not have effectively stressed the co-operation ideal.

They may be the sort of persons who will never have any real interest in the details of homemaking. This is the least likely to be the cause.

The only thing to consider is what may be done today for future upbuilding. If you did not begin early enough, begin now. If the children's lives are too full of outside interests give them a calm but emphatic ultimatum that time must be found for home duties. If

they are putting things off on one another, assign to each child a definite job and do not allow him to delegate it, unless by some equitable bargain with another child in which work is traded off.

The important thing is to make them responsible for a part of the work. Do not talk about it a great deal. A lot of argument merely stiffens resistance. In a family council sometime you might speak briefly about co-operation, explaining that the home is kept up for all and that it cannot be complete or happy unless each one does his share. Do not talk about the details of the work at this particular time. But when you do talk about the work, talk to them all together and be definite: "John, you are to mow the lawn on Monday each week, without fail. Alice, you will see to dusting the downstairs rooms on Wednesdays and Saturdays. Julia, you will see that the pantry is tidy. And you girls are to alternate doing the dishes after dinner. Each one is to keep his own room in order." This of course is just a suggestion. Each child, boy or girl, ought to learn to cook, and the other work ought to be rotated. But what I wish to suggest is that each child should have one definite task for the doing of which he is held responsible. Do not do it for him. Hold him to the job. Do not urge or nag. Simply say it must be done. Suppose, you say, the children do not do it. Very well, you have the remedy in your hands. It is the natural result of antisocial behavior in the home. If the work is not done, the shirker will have no share in home enjoyments. If the rooms are not dusted and Alice asks to have her friend in for dinner, say no, the house is not ready for guests. If the lawn is not mowed, John will have no money for the cinema that he wants to see. You see you can fit the penalty to the neglect.

If you hold yourself and them to this course without deviation you will probably clear up all the trouble.

Do not give children too much to do about the home. After all, they are busy with other things. And do not set a child to a task that you know he really loathes. There may be some reason. Adjust the work so that the child does something for which he has an aptitude and for which he does not have too great a dislike.

One important point is this: How do you regard work? How do you speak of it? Does it seem to you a onerous thing that must be done because it is your duty? Or do you find your work interesting and creative? The mothers who dislike housework, though they may attend to it adequately, are perhaps responsible for many ill-adjusted children. All work may be interesting, creative, adventurous, or it may be drudgery? How do you think of your work? Whatever you think is reacting on the children in the invisible realm of thought.

I live joyously in the present.

I deny that my earthly ancestors have any power over me. I am a child of God.

I dwell in the presence of the Holy Spirit.

I inherit abundant life, health, and joy from my heavenly Father.

I lack no good thing, because I realize that "all things whatsoever the Father hath are mine."

I am not limited by the narrow-minded views of my ancestors. I am born anew every day.

I am conscious of the Christ Spirit, the Son of God within me.—SELECTED

Except Thou Bless Me

BY MARION GAYNOR

THE STRUGGLE and the aching bitterness in my heart had long been there. Scalding tears had drenched my face. My body and brain were weary beyond words from the seemingly unceasing misery that filled my heart. I looked about me for comfort, for help, for consolation. My heart yearned for the peace that it had not known for many weeks. Utter despair and desolation swept over me anew as I faced a future that seemed bereft of joy and beauty, of love and achievement. The gates of living seemed irrevocably closed to me; the common everyday joys which those about me shared seemed forever forbidden, eternally out of reach.

Then one night, exhausted from prolonged emotional strain, almost ill from the seething turmoil within me, I took a long walk alone. My thoughts dwelt on the infinitude of the universe, and my sorrow became greater than ever, seeming to partake of the infinity that I contemplated; the grandeur and divinity of beauty seemed to enhance rather than diminish the aching void within my heart. Quite suddenly from out of the silence came a still voice that spoke to me in a firm but gentle tone, saying, "I will not let thee go, except thou bless me." I stood very still, amazed and bewildered wishing the voice would come to me again. The words had fallen on my consciousness like a great benediction of wondrous peace. Tears streamed down my cheeks. But now they were not tears of bitterness, of self-pity, of loneliness. They

were tears of new understanding, of great illumination, yes, of great peace, "peace . . . which passeth all understanding."

In the first beauty of this illumination I found myself wondering why I had been so blind, so unthinking, so shortsighted that I had not thought of this great truth. Slowly courage filled my heart, and gently I whispered the name of the one for whom my heart had harbored such harsh resentment. Caressing the name in love and understanding, I blessed this person from deep within my heart, and wished for him the joy that would be the fulfillment of his greatest desires.

A transcendent and wonderful peace swept over me again, engulfed me in its unspeakable illumination and beauty. I knew that I was free, free from hatred, bitterness, resentment, tears. Free from loneliness, free at last to claim my rightful heritage of joy and abundant living, free to go on and on into the alluring adventure that is life.

That night indeed was the gate set ajar. Faith and assurance in increasing measure have opened it ever wider with each passing day, and life has poured forth her rich unceasing, ever-changing blessings in thrillingly unexpected ways. That was indeed the resurrection within me; the beginning of new hope, new courage, new strength, new life. Moments and even hours of unhappiness and sometimes even bitterness have returned, but always the devastating influence of their intrusion is neutralized by a sincere and deeply felt blessing.

I have found it well not to wait for moments of moody negation to come upon me. Instead each morning before arising I bless the individuals and circumstances that touch my life, my work, my recreation. Thus I daily explore with an increasing freedom the new

realms of love, of faith, of courage, of abundance with their limitless possibilities and promises. Gradually I have sensed a complete falling away of the old detrimental attitudes and reactions, thus further clearing the way for more and more divine ideas and constructive activity; reopening the channels for the outer manifestation of the high inner reality. The mind and body unencumbered by worry, anxiety, fear, hatred, and all the harmful negative states of mind can go swiftly and surely toward its desired goal, can act quickly and efficiently, can respond with gratifying accuracy to the constant flow of ideas that may come through the uncluttered mind, can concentrate with ease and precision upon the task at hand. These are activities, pursuits, accomplishments of which the disturbed mind is not capable.

Often there is but one person, one circumstance, one conflict barring the way to freedom and achievement. But to bless this one situation, this one person, is not always easy. In fact it is seldom so. Carnal and distorted attitudes and habits rush in to make countless excuses. Pride, self-pity, self-righteousness, false ambition, greed, selfishness stubbornly and persistently block the channel of free blessing, and if we yield to their arguments, we pay the price in pain and misery, in frustrated hopes and plans and emotions. Once the barrier is recognized however and then neutralized in the light of clear understanding, blessing will come freely, and with it its miraculous rewards.

Using a silent blessing at the moment of misunderstanding, of conflict, of anger, or of difficulty will often produce amazing effects in the person or the situation to hand. I have heard people apologize for harsh words almost the moment they were spoken when

the attitude of blessing was revealed in the midst of anger and hurt. I have witnessed the power of blessing when applied to outwardly complex mental and physical problems. I have seen disobedient children change almost instantaneously into obedient, helpful individuals. I have watched tangled business problems unraveled as the light of blessing was shined upon them. I have seen and felt love replace hate, faith replace fear, hope replace discouragement, health replace sickness, wealth replace poverty when deep and earnest blessings were pronounced upon undesirable qualities or situations.

This is the blessing of complete understanding, of unsurpassed compassion, the blessing of at-one-ment with the divine and infinite source of our being, the blessing of peace that forever ends internal strife and conflict.

"I will not let thee go, except thou bless me" are words to be taken into every activity of each day, as a talisman of peace and understanding and harmony, of love and achievement. No moment is so great and none so small that their powerful influence is not quickly apparent, no barrier so great that these simple words may not shatter its stubborn strength, no heartache so deep, so excruciating, that it may not be soothed and comforted by the divine potency of these simple words.

The realities discerned by faith are susceptible of infinite corroboration, for "God is infinitely visible and infinitely credible," and, since the knowledge of God is the one end of life, the sum of human wisdom consists in the accumulation of such corroborations.

—COVENTRY PATMORE

YOU

YOU AND FEAR

BY C. STANLEY LONG

Part Four

MEN AND WOMEN fear for their future, for their daily bread; they fear sickness and disaster. They fear the laws of commerce, the laws governing the business world. They fear popular opinion, climate, politics, and a hundred other elements.

When you come to think of it, is it reasonable to believe that such things are able to hurt us, while we stand helplessly and don't make an intelligent protest?

The whole problem is in our thinking. Our happiness is not dependent upon circumstances; it is not determined by the hostility of the world or the unfriendliness of men. It is altogether in our own hands. What we think determines the kind of person we are going to be and whether we are going to be a failure or a success. Adopt an attitude of fear toward life, make retreat from life a habit, and you will become an easy prey to half a score of unhealthy emotions that will soon have you in their power.

There is no reason why you should retreat from life. Stand up to life, its fears and its antagonisms. Until you do that even God can do little for you. As long as fearful thoughts govern us we shall be at the mercy of fear, anxiety, and sickness. Human progress out of material thinking is in our own hands, and there is but one way to accomplish it. That is by discarding the fearful, material mode of thinking in all its phases and adopting the spiritual.

The right to think for ourselves is an inalienable possession, and because of this no one can challenge our freedom and ability to change our thinking from the false to the true. We must realize the truth of this, and not excuse any failure to take advantage of it on the ground of heredity, education, environment, or circumstance. The moment we make excuses for our attitude of fear and defeatism we begin to play into the hands of the enemy, and thus weaken our conscious ability to think and act as free men and women.

Because of this we should stand uncompromisingly for our divinely inherited power to think rightly, even though our progress may seem to fall short of that of others or to disappoint our own expectations. To admit discouragement or to think that we have an inferiority complex is equivalent to walking backward or letting ourselves for the time being drift. Arguing our fears is never intelligent; it always adds to our burden and clutters our path to freedom.

Fear always presents itself in some material shape, or argues with us through our belief in its power. Try to analyze the reason that fear possesses your thoughts so easily, or why you haven't the faith to conquer it.

Most people are easily discouraged, and once they lose faith in themselves the way is opened for a hundred different kinds of fear to enter their thoughts. The cure for discouragement is a livelier appreciation of the good we already have and increased attention to what we know is possible. It is always possible to do better. Defeat argues that we have done our best and have failed; but who says that we have done either? Do the principles of mathematics or of music discourage the student because he has not yet succeeded in solving some problem?

We are so prone to live in the past and carry the defeats of yesterday over into the present and future. I have been brought into contact with hundreds of young people who felt that the inner defeats in their lives had marred their future. Today is yours. The past need not influence the present, and you have nothing to fear from the future; for God is always present, guarding and guiding. Now is the time when good is all-powerful, and your happiness and usefulness are safe in the infinitude of life and love. There is no limit to what you can accomplish through a readiness to understand the mind of God.

This is not argument; it is experience. Here is a power that can dispel the mist of yesterday's failures. Nothing is to be gained by prolonging the misery or discouragement caused by past failures, shortcomings, or mistakes. Let your yesterdays bury their dead. You have always the opportunity to do better. Be grateful for that, and do not darken the sunshine of today with the shadows of yesterday.

The law of good has never failed to work. The failure is yours in not holding fast to what you know to be true in the face of contrary arguments. Will the mental attitude that cries defeat help you to succeed, to renew your efforts, or to add to your courage? However long you consent to grovel in that state of mind, you will eventually have to gather up what you have left, and begin your spiritual journey again from where you found yourself. How much better and more profitable to stand guard over what you have, small though it may seem, than to listen to this croaking devil.

Our sense of failure and fear too often springs from our not thinking metaphysically. We allow thought to be influenced by material evidence, in place

of steadfastly looking past it to the unconquerable truth of man's spiritual being. Instead of going down into the valley of material thinking, we should stand up to life and be climbing those sublime heights where the reality of God's infinity can be seen and understood. The choice is ours to go up or down, to stand or fall, in our own thinking, and it should be decided by our strength of purpose and confidence in Truth and not by the weakness of our fears.

Nothing is more tyrannical than the fears we entertain, haunting, oppressing, and torturing us at every turn. Yet these fears which make us cowards cannot think, they have no personality, no mind; they are but the spectral products of our thought.

It is certain they have no possible place in spiritual thought and understanding. Nothing can frighten our consciousness of spiritual being, for we know that suffering, loss, or lack cannot invade this realm of our thought.

If all fear both latent and active could be eliminated from our consciousness, we should be the happiest people on earth, we should be in heaven; but this will not be realized while a sense of evil remains. To remove fear permanently from our experience we must remove its foundation and destroy its source, and this we need to recognize if we are to work intelligently and effectively toward our freedom from its tyranny.

There are some questions you should face right here. Are you standing up to life or are you running away from it? Are you fighting your battle against fear or are you shirking it? Is your attitude toward life that of fear and defeat or that of faith? Are you in dread of tomorrow? Are you anxious about many things?

You were not intended to be beaten and eaten up

with anxiety. You were not destined to sit at the feet of circumstance. God intends you to live a full and complete life, to tackle your problems with zest, and to overcome all obstacles. We all follow a leader who has power and who communicates it to us. Religion can be a means of helping us overcome fears and of taking the minus signs away so that we may be conquerors and more than conquerors.

We all know what a large part unrealities play in human fears. Yet if we do realize that the unreal is always unreal, why do we allow ourselves to think otherwise? Fear prevents men and women from believing in themselves, in one another, and in a higher power. But man was made for the heights, and if he cannot yet attain them, he must continue to aspire to them.

So stand up to your fears and in time you will completely master them. Perhaps you are shy and your shyness has become an obsession. You dread meeting people. But this form of fear can be overcome. It is said that George Bernard Shaw when a young man was so shy that when he had a call to pay in a certain street he would walk up and down the street several times before he could overcome his shyness and knock at the door. You could say many things today about G. B. S., but no one would say that he is shy.

Cease retreating from life. Form the habit of standing up bravely to life's challenges. Of course you will have problems to solve, hard things to do; but go through with it, face the error that seeks to rob you of your sonship. Remember that you have God to help you.

Faith not courage, is the opposite of fear. Courage is very needful; it has been described as "the basic virtue on which all other virtues are built." But we

cannot all of us summon up courage to order, and those of us who can and who can face life with a stout heart find that it does not carry us all the way.

Bunyan's Mr. Fearing "was always afraid that he should come short of whither he had a desire to go." In the story he could not pluck up courage to cross the Slough of Despond, yet he would not go back again; and when at last he did get over he could scarce believe it. In the Valley of the Shadow he was nearly ready to die of fear, crying out that the hobgoblins would have him. But the valley was as quiet when he went through it as it had ever been, and when at last Bunyan got his timid pilgrim to the edge of the river, where there was no bridge, there comes the stroke of genius in the story; for "the water of that river was lower at this time than ever I saw it in all my life"; so Mr. Fearing "went over at last, not much above wet-shod."

Yes, so many of our anxieties are concerned with the events that we are afraid will happen, our fears are "fears of coming short of whither we have a desire to go." If you are going to face your problems with courage you must have faith. It is no wonder that life is filled with fear, for contemporary poetry, prose, drama, and religion seem to be saturated with gloom and fear.

The question is how we can overcome our fears. One way is to believe that man is the outstanding achievement of the Creator. There is no single force that can compete with Divine Mind. The universe is filled with wonder, but behind it all is Mind. The stars are splendid, but they do not feel! The forests are impressive, but they do not think! Man is God's unique creation. He alone subdues the earth and creates institutions to his fancy. There are no limits. How prone

we are to overlook the fact that man was created to have dominion.

There are people who shrink in fear from facing the worries and brutalities of human existence. The fact that they are created in the image of God makes no difference whatsoever. The fact that man outwits, outthinks and outgenerals all the lower forms of life fails to challenge these people. They tell you that life is unyielding, inflexible, merciless.

The start of all successful living is to affirm that we belong to all that is best and noblest in divine achievement.

Another way to get rid of fear is to believe that your life has value whether it possess few or many gifts. Through all creation both big and little have their place. The eagle is spectacular, but the robin is necessary. The pine tree is impressive, but the blade of grass is essential. The least is as vital as the greatest.

Perhaps the easiest way to get rid of fear is to know that you and God are partners. All life is bound up with God. When you come to believe this, fear will pass away like night before dawn. Nothing can harm you because you are protected by a supervising Mind. If you fear some things you will produce them, by the same sign if you have faith you will create their opposite. When faith in good stands guard, fear falls down.

Here then are some reasons why we should stand up to life and march on with hope and confidence:

Man is made in the image of God.

Every life has value.

Man, because he is a son of God, has the power to rise from slavery to glorious freedom.

So you may well ask yourself the question, Why these fears; why this spirit of defeat? God does not

change. One is forced to the conclusion that a fearful attitude toward life has its origin in some doubt of the power of God, some uncertainty in our own heart, some material weakness, lack of grip, lack of vital faith in life.

But this spirit does not really belong to us. Ours is the spirit of power, of conscious ability, of successful accomplishment. Think of it! There is no suggestion here of defeat; for the spirit of power is the Spirit of God, the Spirit of omnipotence, which has all of God behind it and which knows itself to be irresistible.

The defeat of fear means freedom.

(TO BE CONTINUED)

THE SALUTATION OF THE DAWN

Listen to the exhortation of the dawn!
Look to this day!
For it is Life, the very Life of life.
In its brief course lie all the
Verities and Realities of your Existence;
The bliss of growth,
The glory of action,
The splendor of beauty;
For yesterday is but a dream,
And tomorrow is only a vision;
But today, well lived, makes
Every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well therefore to this day!
Such is the Salutation of the Dawn.

—FROM THE SANSKRIT

Peace

BY AYRTIA Z. DREW

CENTURIES PAST Isaiah sang, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," and Jesus said: "Blessed are the peacemakers" and "My peace I leave with you." Down the years earnest men and women have striven for some measure of peace in their daily lives; nations have struggled and sacrificed to maintain it.

But what is peace? A dictionary definition gives the meaning as "freedom from mental agitation or anxiety. . . . Spiritual content."

Untold numbers of persons throughout the world believe peace of mind is beyond their reach. Too often those who yearn for it, who seek refuge from the weariness of mind and body, attempt to find it in things rather than in ideas. Peace is not found in travel, education, pleasure, money. It has nothing to do with environment or with pecuniary circumstances. It is not to be found in outward things but in the deep silent places within. It is a state of consciousness. It is available to all. "If I ascend up into heaven, thou *art* there; if I make my bed in hell, behold, thou art there." And because God is still omnipotent and omnipresent, as He was in the days of David, His peace is ever present today.

We all remember Job's sad experience, how through his acceptance of wrong thoughts he was overwhelmed for a time, crying out in despair when it seemed too late, "The thing which I greatly feared is come upon

me." When through pain and sorrow Job learned of evil's unreality Eliphaz said to him, "Acquaint now thyself with him, and be at peace."

As students of Truth we acknowledge the allness and goodness of God and the consequent ever-presence of peace, but the question persists, "How can I attain it?" One of the very important lessons we may glean from Job's experience is the necessity of eternal vigilance, the necessity of being consciously alert, carefully checking the vagrant thoughts and suggestions that, along with good thoughts, knock and even push upon our mental door for admittance. We must sift the chaff from the wheat. The moment we carelessly leave our mental door ajar or open it to passing thoughts, in that moment we admit the possibility of these thoughts becoming realities in our life. It matters not whether the thought be good or bad, the law is equally positive in its operation.

Control over our thinking, which is one of the cornerstones of the temple of peace, is not impossible to attain. It requires consecration of thought and energy, and the practice of painstakingly checking every thought before it becomes a part of consciousness. Ask yourself: "Does this thought come from God? Does it have the quality of 'this mind . . . which was also in Christ Jesus'? Is it a kind, wise, good thought?" If the answer is no, then arise in the strength of your God-given dominion and repudiate everything that is unlike good.

To understand fully our relationship to God—our oneness with Him—is to be spiritually minded or at peace. And when we maintain this consciousness there can be no room for thoughts of limitation, fear, and disease, since two states of consciousness cannot exist at the same time.

Fear, a do-not-trust-God attitude of mind, is the diametric opposite of peace and is ever close at hand trying to edge into our thinking, nagging with arguments of fear of loneliness, fear of ill-health, of lack of money, fear for loved ones. Now once we admit and entertain fear thoughts they expand and distend themselves until they are hardly recognized as the innocent doubt or tiny fear so casually entertained.

Fear attracts fear and all negative conditions. It is well known that animals never attack persons who are unafraid. Scientists report that during moments of fear a person may betray it by slight movements of the eyes or muscles that the acute senses of animals instantly detect, giving them courage to attack the fearful one.

Now one of the first steps in gaining peace is the annihilation of fear. Standing firmly upon our foundation, the allness and goodness of God, we find upon examination that fear is a phantom thing without real existence; that it is unalterably opposed to and is no part of God. It is without a principle to sustain it, and scrutinized under the glass of Spirit, it disappears entirely. Thus understood, fear loses its tyrannical power.

We cannot of course prove that which we do not understand or have faith in, but by overcoming the little fears, disappointments, aches, and pains we are laying the foundation for greater triumphs. The impetuous Peter, fearful and unsure, took a few steps on the water, but his realization of his oneness with God was insufficient to sustain him, and he cried out to Jesus, "Lord, save me." Jesus, calm and undisturbed by the raging elements, knowing that divine law adjusts or sets aside cherished beliefs about natural laws said, "O thou of little faith, wherefore didst thou doubt?"

Consciously, humbly cultivate and nurture faith and

courage, and you will discover that these spiritual qualities will grow steadily and reach out and gather unto themselves increased faith and an enlarged knowledge of God. Strong faith and courage will awaken and solidify other spiritual forces that may be lying dormant within you. There may be trying hours of doubt, but there will be moments of glorious inspiration. There may be some failures, but out of them will grow splendid successes, and if persistent you will mount steadily toward your goal: "the peace . . . which passeth all understanding."

In these testing days let us be ambassadors of the Prince of Peace. Let us see to it that we are in such splendid accord with Him that wherever we go we shall leave, perhaps without knowing it, a benediction of peace. This sense of spiritual tranquillity will shine through every act, it will be heard in the glad voice, it will be seen in the steady light of the eye, and in the high calm of the face.

Centered in Him, we set in motion unseen forces for good that may revolutionize the thinking of the world. To get at the root of inharmony for the purpose of eradicating it, we need to concern ourselves more and more with its cause, and less with the seeming result. The cause invariably has to do with accepting that which seems to be, the unreal, instead of affirming positively and realizing the actual presence of that which is: the real, the omnipresent God. There is nothing so safe, so certain as God, and we may come into His gracious presence and experience His peace if we will but recognize and faithfully practice our oneness with Him.

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

The Only Reality

BY BYRNE FULTON

THE REALIZATION that the harmony of Divine Mind is forever one with the harmonious nature of each of its ideas is a wonderful one for healing.

"Divine Mind," Charles Fillmore has written, "is the only reality." In this statement he goes hand in hand with every great metaphysical thinker of all times.

The purity, perfection, and peace of any mind must depend always upon its ability to keep its ideas pure, peaceful, and perfect. The quality of any mind is revealed by the nature of its ideas. There can be in Divine Mind no least disagreement, no least lack of harmony between ideas, else the Infinite would lose its harmony and God be less than All-Good.

Accepting man as an idea in infinite Mind—a safe predicate; for if man is not God's idea then he has neither source nor existence—we perceive that he is now, always was, and always must be spotlessly perfect.

To accept a perfect God as creator of all things is to accept the perfection of His creations. To honor Divine Mind is necessarily to honor the ideas of that Mind. To believe that good ideas come from Divine Mind but that there is a negative mind from which negative ideas spring, is to believe that God is one of at least two and perhaps more gods. Analysis shows that unconsciously many of us do believe this, and it accounts for the confusion in our thinking, which confusion is expressed in our life.

"I am God, and there is none else." Not only must we believe this but we must also see the impossibility of any opposite belief. God had no source; He owes filial devotion to no Father-God for His being. Good always was. There could have been no evil if there had been no good; a shadow can be created only by the use of light.

But evil has no power. Its seeming power to hinder is actually only its powerlessness to help. Its apparent power to injure is only its powerlessness to heal. Instead of being power evil is a lack of power. It may seem to rob men of their life, but man and his life are inseparable. It may seem to rob men of health, but man and health are eternally joined together as ideas essential to each other in Divine Mind. The things that evil seems to take from men are always the things from which men cannot at any time be parted; for what God has joined together no agency of any kind can put asunder. All ideas work together harmoniously in Divine Mind without separation or incompleteness.

God's idea of man is the Christ that each one of us is. That which we see when we look at one another is the individual and still faulty expression of this glorious Christ idea. This bodily expression is not permanent as it stands today, for it must express our ever-changing, ever-ascending consciousness of completeness and perfection. As proof of this the scientists tell us that the particles of which our body is composed are being constantly renewed. Even as you read these words, millions of infinitesimal particles are being sloughed off within your body and carried away as waste by the bloodstream; new particles are taking their place and your new body is even now in the building process. This is not the same body in its entirety that you had

five minutes ago. It is very different from the body you had a year ago. This constantly changing body is an expression of the constantly changing consciousness, and change must and will continue until the ideal body is attained. For this is a "body of consciousness" representing our own individual conscious acceptance of ourselves. It must change from what it is today until it attains the faultless perfection required to express Christ. The Word becomes flesh; the flesh must perfectly express the Word.

It is this Christ in us which is God's idea of us and is our only perfection. Therefore if we would see perfection in the outer we must claim it of the inner, losing sight of the outer and knowing that as a realization of the Christ perfection dawns upon us the outer manifestation will be changed to harmonize with the inner reality. The outer expression of the Christ perfection is inevitable, but we must first realize that our real life is Christ, the Way, the Truth, and the life of each of us.

Speaking of our true self, we say, "I am perfect." This is not vanity nor wishful thinking. It is eternal Truth. It cannot be said of the outer, but nothing less can ever be true of the Christ self. This statement is never made in connection with the seeming condition of the body but is made most effectively when, absent from the body, we are present with the Lord of life.

"The watched pot," says the adage, "never boils." The watched body seldom improves. To fasten our vision on the body is to take our eyes off Christ. We have been warned to keep our eyes single so that our body may be full of light. Christ is our light; if our body is filled with light it is because our consciousness is filled with Christ.

We have only one business to attend to: we must learn to think the thoughts of God after Him. Any independent thinking will be evil, for all good comes from All-Good, God. Only as we think the thoughts of God after Him can we be like Him. Only as we think His thoughts shall we have His peace, which passes all understanding. For every idea in Divine Mind is perfect, and until we agree with this and live by it, without adulterating our thoughts with a lingering trace of fear, hatred, or rebelliousness, we cannot know the perfect peace of Mind.

There is a tendency in many of us to rebel against thinking God's thoughts after Him. It sounds tyrannical; it sounds limiting. We want to be free to think our own thoughts. That, we say, is why we were given a mind with which to do our thinking.

But when we consider what sort of thoughts we want in our mind, thoughts of health, peace, love, prosperity, we realize that if we think these or any other good thought, we may seem to have thought independently, but in reality we have been thinking the thoughts of God after Him. We realize that no good thought originates with us but is passed down to us from the Father of lights. We learn too that the only freedom we shall ever know is the freedom we gain when we humbly think God's thoughts. The higher the thought the more surely it came from God. The greater our happiness the more certain it is that we have been thinking God's thoughts. For Divine Mind is the only reality; all true thinking originates in God.

The mighty raising of our consciousness out of the belief in imperfection, which belief is not part of God's thinking and knowing, and into the realization of Christ in us is our way to health and happiness. "No

one cometh unto the Father, but by me." None of us communes with God save as he lifts himself into his Christ consciousness and thinks God's thoughts. At this point he stands forever revealed to God as the perfect Son. If we attempt to contact God from the standpoint of the common consciousness we cannot be heard, for God deals only with the ideas that are His own and recognizes no other thinking than His own.

There must come to all of us the deep recognition that the outer manifestation is something only as it expresses reality. Ill-health, unhappiness, poverty—these are not expressions of reality; for they lack harmony, hence cannot be found in Divine Mind. Looking away from imperfection, firmly denying it and as firmly affirming its opposite, clinging to this affirmation with determination—this is the way to the kingdom and the birth into freedom. Whatever manifestation has its basis in divine reality and represents an idea in Divine Mind is good. Its opposite is evil and has no power, nor any true existence; for its substance—that which "stands under" it to give it reality—is not numbered among God's ideas. It is not lasting; it will dissolve from consciousness as soon as we turn to God for a right idea with which to replace it.

Whatever is our burden today is our harvest of wrong ideas. If we will realize that God is the only true thinker or creator and that God has no inharmonious ideas, and if we will cling to that statement regardless of appearances, we shall have the change of consciousness that will be expressed in the loss of our burden and, better still, in a stronger faith in our ability to accomplish miracles when the next burden threatens. For Divine Mind is all-harmonious, and Divine Mind is the original thinker and the origin of all

pure ideas. Our imperfect thoughts are not thoughts but shadows to be routed from our mind so that the light may be supreme in us. Divine Mind is the only reality. This truth, kept continually in our mind, leads up and up to that place of which Emerson spoke, where we can pray, rejoicing with God in the perfection of all creation, ourselves and all that concerns us undeniably included.

What Lack I Yet?

A voice spoke from a thornbush wrapped in flame;
A hand gave laws on tablets hewn of stone;
When man, impenitent, must needs atone,
Creative love devised the cross of shame.
The world, still doubting, struggles as of old
To make the law of science balance faith;
It scorns the cross, and turning to a wraith,
Is lured by phantom fingers clutching gold.

Could finite mind by scientific laws
Obtain dominion over land and sea?
Could stars be grouped in words that ever live?
If waters of the seven seas could pause
To join the starry host, still there would be
But two commands: to love, and to forgive.

—MARY LAIDLEY RUDASILL

Associate with Yourself

BY SHELDON SHEPARD

WE ALL HAVE so many little fake selves, and we associate with them so much that we neglect the companionship with our major self that would fill our life with satisfaction. Each phase of our activities or expression is a masquerader. It puts on make-up and wears a false costume, and unless carefully watched it parades in the center of the stage as our real self.

There are many of these bits of personality in each of us. A person is a lawyer, a doctor, a plumber, or a teacher, and to those who know him only in this capacity he is thought of as such entirely. A recent Reader's Digest carried a plea by a teacher for the privilege of being thought of as a human being. The author complained that school boards and citizens insist on forcing upon teachers an unnatural, limited personality, the teacher personality. She thinks the result is a loss to the individual teacher, to the school, and to society. Social forces tend to limit us to narrow ruts of expression. "Are parents people?" is a question growing out of stilted relations between parents and children, indicating how parents become to the children just Mother and Father, not folks. And parents ask in dismay, "Are children human?" The solution of these problems lies in these persons' discovering one another—and freeing one another—as human beings. A person is sure to be lost in his mere character as a merchant, a painter, a seamstress, and the like.

Persons are sometimes lost in little ugly or destruc-

tive expressions of themselves, identifying their personality with these characteristics. We have all known people who to themselves were invalids. There are those who think of themselves as drunkards, gamblers, failures. Some know themselves almost entirely as embodiments of their moods of fear, worry, anxiety, and gloom.

When they associate with these fake little imitations of themselves they lose touch with their best self. They do not really fellowship with themselves at all but with a lot of impostors.

Of all the forces finding expression through an individual, the deepest, strongest, most abiding is good; it is the drive of the central influence in him toward rightness, beauty, wholeness, Truth. There is something over and through and in every person that is constantly aiming at perfection. It is the one God who is over and through and in all. The core of everyone is good. The center of all the drives through whose sweep we sometimes go astray is good.

In the most meaningful thing in everyone's nature is the urge of life toward fullness, the drive of the race toward the heights, the will of God toward perfection. This is what everyone is in his depths. This is the truest description of any person.

This self-direction of the real self toward wholeness is seen in the manifestation of those forces which constantly make for physical health. There is something within, in every cell, in all organs and tissues, that is plugging away for perfect health. Cut a finger and what happens? This inner essence of health "intent" gathers up its tools, calls in its helpers, and goes to work magnificently to repair the damage and rebuild the part. Every true physician knows that it is only on this

healing "intent" that he can rely and that his ministrations are worth nothing at all except in so far as they become allies of this force. He speaks the deepest truth concerning health when he says that only nature cures, as does the minister or teacher when he declares only God can heal.

In every person the major, real power is the God in him. Why do evildoers repent? Why are they sorry they do wrong? Why do they try to do better? There is always something in everyone that keeps on switching character around toward the best. It is never lost; it never gives up the fight; it is in the end the victor. The real person is right, is good. It is the eternal reality that will sometime be seen in all its fullness and beauty in everyone. This is the Christ within or the God within, of whose presence in everyone we should be aware, and whose reality in ourselves we should recognize.

Likewise in every person's affairs there is at work an all-pervading tendency for things to "come right." Something always toils with us for our good. In all our relations with people and to events there is a constant pull, like that of the sun upon the planets, to keep us in the orbit of success. When we make analysis of our economic setup with its recurring surpluses and depressions, its powerful combinations, its rampant selfishness, we are astounded that people get along as well as they do. When we further realize how faulty is people's thinking, how shot through with worry fear and animosity, we are still more puzzled. The reason is that the principle of prosperity is working with everyone. There is a power not ourselves that makes for success as well as for righteousness.

So it is with nations, with the human race. When all other portraits of humanity have been assembled,

they give a false picture. The truly characteristic human trait is the inner pull toward rightness, decency, humanity, and divinity; so much so that every nation must couch its war aims in terms of high ideals; so much so that we know we could not carry on the huge task at all except for the hope of the eventual triumph of good will in human relations.

Now as never before the American people should remember the vast unseen force that is working everywhere in all things for the establishment of justice, righteousness, and peace. God, the creator and operator of the universe, is working on the side of truth, honor, and liberty. When our purposes are true, the power that swings the earth round the sun is on our side. When our ideal is right, the stars in the heavens shine by its light. When we are pulling with the currents of destiny, every atom in the universe fans a breeze which bellows our sails.

Thus it is that only temporary victory, here or anywhere else, can come to any cruel power that would hold back the progress of the race. Mechanized injustice, rolling with whatever misguided might, meets its nemesis in the plans of God. In the very fields that it plows are planted the seeds of the civilization that will see its downfall.

The hope for freedom, progress, and a better world can rest solidly on no other ground than this same presence. If God is not on our side there is no use to struggle. And God is on our side when we are on His side. As in healing the body the curative force plays no favorites but vouchsafes to black and white, rich and poor, the same abundant health when they are on its side, so the Ruler of the universe has no chosen people or favorite nation but will give firm establishment in

His new age to those whose hearts and purposes are material fit to build into its walls.

We are sure that the divine guide of human advancement will give no lasting place to marauding arms that seek only empire, selfish aggrandizement, or domination over other peoples. The tide of destiny will sweep away the false barriers that would hold back the sweep of equality and blessedness. Our hearts hold faith that in the day just ahead God will enable the men illumined by the light of Truth to bring about a world whose every glorious element will give the lie to the babblings of all demagogues everywhere who would enthrone marauding might and senseless state.

This confidence of our alliance with the Invincible is the chief asset in our equipment, the mightiest weapon in our arsenal. Like the methods used by the physician in helping nature cure disease, all our effort should be for the purpose of releasing the unseen. This tremendous spiritual power, as yet largely unmobilized, should be our chief reliance. We need constant vigilance in order to put ourselves more and more on the side of Truth, justice, understanding, brotherhood, and peace. We should tap in our people an unquenchable spring of hope and faith, based not so much on the capacity to match the enemy in instruments of destruction as on an unwavering co-operation with a Power that cannot be defeated.

This is the national self of which we should be constantly more eagerly aware. As a nation let us associate with "ourselves" the American spirit, which exists for the expression of equality, freedom, and human rights. With recognition of the nation as a source of food supply, as an arsenal of democracy, as an ally in conflict, let it all bring us into closer relations with

that real self of America which is an expression of the divinity of all men. Here alone is our ultimate reliance. The earlier we come to this realization and "seek . . . first" its power, the sooner will come the victory, the surer will be the attainment of the goals we have set.

Such a national attitude will come to a focus in the citizen. Each must be careful not to identify himself with hating, with selfishness, with vindictiveness. In the depth of every individual's heart dwells the presence of Universal rightness, the urge toward Truth, the search for goodness, the demand for beauty. Always it is there, asking that it be recognized as the self. The contribution each one makes to his own welfare and to the permanent victory of his country will depend far more upon his attitude to this, his real self, than upon his superficial response to any definite call for action.

As the rotten apple spoils its companion so association with ugly moods, narrow traits of personality, limited sides of ourselves, assimilates us to their nature. Recognition and response are the elements of companionship. We walk down a crowded street with dozens of people but do not "associate" with them. Our most intimate and appreciated friends influence us most. We should be most intimate with and most appreciative of our truest, deepest, most real self. Then more and more we partake of its nature, strength, and peace. Associating with the God part of ourselves, we become more and more an expression of its Godlikeness.

Thou hast put gladness in my heart.—PSALMS

Constructive Self-Denial

BY MABEL B. PECK

FOR SO LONG we have approached the season of Lent with the idea of sacrifice, of denying ourselves some special good, because we had been taught that to deny oneself some treasured thing is an important factor in self-discipline and character building; also that this sort of denial is pleasing to God. But when we consider the centuries of this kind of thinking and when we look at the world today, can it be that this kind of denial turns out to be erroneous, therefore not pleasing to God?

Why not approach this Lenten season in a new spirit, with a new vision? Why not approach it as an opportunity and a privilege not only to draw closer in communion with our indwelling Christ but to recreate the whole structure of our being and to change the course of our affairs.

Why not deny ourselves the extravagant indulgence of such destructive thought habits as worry, fear, criticism, self-condemnation, and the condemnation of others that takes so large a toll in health, supply, happiness, and peace. Surely Jesus was not thinking of denial of some good thing even for a time when He said, "I came that they may have life, and may have *it* abundantly" and "These things have I spoken unto you . . . *that* your joy may be made full."

Let us not deny ourselves any rightful portion of this abundant life, but rather the thoughts, words, and emotions that rob us of friends, home, job, and our good supply.

Never was the need so great for a new approach, not only to the season of Lent but also to the eternal principles that underlie and govern the universe, life itself, and consequently the whole economic structure.

Never was the need so great for clear vision, straight thinking, and understanding faith to steady us in all the activities of living, to keep us balanced and bring us through this world crisis strong and triumphant in Truth and the eternal love and justice of God in every heart, in every land.

Why not take this opportunity to reconsider, with keener appreciation and greater determination to be worthy of them, the privileges that are ours at this moment. For instance, why not resolve to make better use of the time and the freedom we have. What a precious heritage we have here in America, freedom to worship God in our own way, freedom to express our ideas, freedom to make of ourselves whatever we will, freedom to build our own castle.

Instead of complaining about things we do not have, finding fault with the government and things in general, let us hold sacred those precious freedoms, and let us not by thought, word, or deed deprive ourselves of them, but use them in building God's kingdom in the earth.

At this time, when hatred and suspicion are so evident among individuals and nations, why not deny the impulse to discuss and magnify these things, and instead appreciate more fully the privilege and joy of friendship. Let us remember our friends and appreciate them, contacting them more often, and especially old friends who have believed in us and stood by us through the years. How wonderful to have friends in this time of hatreds and cruelties!

Remember the friend who stood by when the mortgage was about to be foreclosed, when the business was about to fail, and even in our great sorrow there they were. God comes to us through people; that is what friendship is. Friendship offers the greatest opportunity for unselfish love. Jesus Christ said to His disciples, "I have called you friends." And then He said, "The servant knoweth not what his lord doeth"; but in friendship there is no master or servant. Each knows what the other is doing; each understands and shares with the other.

What a tower of strength and unity it would be to industry and business if there were real friendship between employer and employee. If they had confidence in each other, understood each other's needs and problems, and worked together for the good of both, there would no longer be need for strikes.

I am thinking of a man who always refers to his wife as "friend wife." What a tribute! If husbands and wives could be friends as well as just lovers or just husbands and wives! If parents and children and brothers and sisters could be friends as well as relatives, it would strengthen the home as well as the nation. If greater friendship existed among individuals, it would exist among nations, because nations are but a multiplication of individuals.

Kahlil Gibran has said, "Your friend is your need answered. He is your field which you sow with love and reap with thanksgiving. And he is your board and your fireside. For you come to him with your hunger, and you seek him for peace. . . . And let there be no purpose in friendship save the deepening of the spirit. For love that seeks aught but the disclosure of its own mystery is not love but a net cast forth: and only the un-

profitable is caught." Let us cultivate within ourselves the qualities of friendship, sharing with our friends the spirit of courage and faith, sharing with them too joy and laughter, and thus sustaining one another in the common purpose of our lives.

Why not take advantage of this season to take an inventory of what we are within our own being, disregarding any outer possession. Let us see what we have in the house in the way of ideas, talents, and abilities. Let us look at our work, whatever it is, in a new light. A most precious gift is a good vocation, because in it we have the opportunity to exercise those powers, talents, and abilities in the use of which we serve our fellow men and ourselves, thus contributing to the common good.

Why not make this a time of elimination of the ideas, thoughts, and activities that do not contribute definitely to our health, joy, and peace, to our unfoldment. In other words, let us get our ideas, thoughts, and activities motivated, organized, and directed toward a definite goal.

Wherever we are, whatever we are doing, with whomever we are associated at this moment, we are where we are because of the right or wrong use of these powers and abilities. We are right where our understanding, will, thought, and spoken word have brought us. If conditions are not to our liking, let us deny the impulse to condemn them. Let us rather bless the opportunity to build anew.

We have it in our power through Christ in us to change conditions by the use of our thought and spoken word. We cannot wait for something to happen or things to change somehow. If anything happens, it will be the result of our own effort. We must begin where

we are with what we have in the way of ideas, understanding ability, and substance and begin to use these gifts for the highest good of all. There is no place in the divine economy for misuse or waste. Until we make the best use of what we already have, more will not be forthcoming.

I am thinking of the Unity teachers who in the pioneer stages of the work found it necessary—many still do—to hold their meetings and classes in office buildings and other places seemingly unsuitable for the work. But they answered the call; they began where they were with what they had. They began to pray and study, to teach and heal; and as people came to them, they knew that "no man can come" to the Christ "except the Father . . . draw him." They gave their attention to those whom God had sent regardless of who they were or what they had. As teacher, student, and patient grew strong in faith, love, and understanding and steadfast in purpose the ministry prospered, and these office buildings were transformed into suitable meeting places and from time to time more beautiful and spacious quarters became available. Many strong centers stand today as a living testimony to this faith and courage.

I think I hear someone say, "We can't all be spiritual teachers." I am a merchant, a mechanic, a farmer, or a housewife. But the same principle applies, because all good work is a ministry looking to the needs of our fellow men. Approach your work in the same way as these unity leaders did theirs. Think of your job or your business as a ministry.

I think I hear another person say, "I am a soldier" or "I am working on the defense program in a munition factory" or "I am building bombers," or "I am fash-

ioning the implements of destruction." "How can I bless this work and be thankful for it?" Nevertheless you can. Look squarely at this job, then look clear through it to the cause underlying it. Get a new perspective of it and a new motive for it. The causes underlying the need for this job are ignorance, fear, selfishness, greed, and the lust for power. The sooner these forces destroy themselves the better. They are destroying themselves. Jesus said, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Bless this job because out of it valuable lessons are being learned. Men are learning to turn to God, realizing that force will never make anything right. They are learning the way to love, kindness, and peace. Out of all this a new and better order is evolving.

See these implements you are fashioning and using as being transformed in due season as Isaiah prophesied: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Let us do the thing at hand as unto the Lord, to the best of our ability, keeping our vision high, our purpose right, and our face to the light, and let us go forward in the spirit of the living Christ.

God is the soul of the universe which is everywhere reflected, and men and women are nothing if not individual rays of the one universal soul. Therefore, their life is inseparable from the one life.

—THE GLEANER

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 7, 1943

UNITY SUBJECT—*The Power of Abstinence.*

INTERNATIONAL SUBJECT—*Bible Teachings against Drunkenness.*—I Sam. 30:16, 17; Isa. 28:1-4, 7; Gal. 5:19-21.

16. And when he had brought him down, behold, they were spread abroad over all the ground, eating and drinking and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17. And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, who rode upon camels and fled.

1. Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!

2. Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand.

3. The crown of pride of the drunkards of Ephraim shall be trodden under foot:

4. And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe

fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

7. And even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment.

19. Now the works of the flesh are manifest, which are *these:* fornication, uncleanness, lasciviousness,

20. Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21. Envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

GOLDEN TEXT—*Strong drink shall be bitter to them that drink it.*—Isa. 24:9.

SILENT PRAYER—*I eat and drink for health and strength, and self-control quickens my understanding.*

Good judgment and clear-sightedness are possible only to the temperate person, the one who abstains from stimulating the senses to undue activity. Where time and purpose are important factors, good judgment leads us to devote all our energies to a chosen undertaking and to allow no relaxation of effort until a successful outcome has been insured and effectually safeguarded against undermining influences.

Those who live for the gratification of the senses lack the farsightedness that would lead them to deny the sense self for the sake of gaining self-control in all things that pertain to their ultimate well-being. In the subconscious mind there exist animal forces, appetites, and passions that are destructive in their nature and tendency. These must be counteracted by the conscious effort of the individual. Love (David) must wipe them from the subconsciousness.

Our nation is engaged in a war for the preservation of the ideals of freedom and justice as well as for the preservation of freedom itself. In ten months of war it has spent sixty-three billion dollars, chiefly in preparations for defense and offense, as compared with the forty billions spent by its ally Great Britain in the three years that it has been in the conflict. This huge outlay has not brought us a guarantee of victory. Nothing can do that but the complete devotion and dedication to service of the individual American citizen. We shall fall short of our objective as long as we look upon our war effort as a profit-making enterprise in which we share first in order to advance ourselves personally and only secondarily in order to enable our country to withstand attack or to attack successfully in its turn. Abstinence from self-interest must precede our dedication to the cause of national or world freedom.

Where the main objective of the worker is to enrich himself personally while upholding his so-called right to give not more than a fixed number of hours of work a day, divine love has not yet found entrance, and the Amalekites are "spread abroad over all the ground, eating and drinking, and dancing, because of all the great spoil" that they have taken. In certain cases high wages thus earned have led literally to intemperate habits that have unfitted the workers for doing their best, even if they had the impulse to serve the good of all in the national emergency.

An all-out effort for victory over the aggressors cannot be made by a self-indulgent, greedy people bent on getting their personal returns first. "All out" means that the personal self must go out first. Only then the good of all will be foremost in the mind.

The name Ephraim refers to the personal will, and

the "woe" is to those who become drunk with egotism. The complacent person is the one who is drunk with pride, as the inebriate is physically drunk with alcohol. Both alike "err in vision, they stumble in judgment." All those whose minds are fixed on low ideals are in woe, as surely as those who are trained in self-control and abstinence from temporal desires are at peace individually. "Righteousness and peace have kissed each other," and are always in harmony.

The works of the flesh and the works of the Spirit are so palpably unlike that it would seem superfluous to discuss them. Our highly developed material civilization of today is in the grip of war, and our modern world is full of violence and cruelty. Such fruit is ripened on a different bough from the fruit of the Spirit of life in Christ Jesus. We need to learn to produce fruit by observing the law of love.

QUESTIONS

1. Other factors being equal, has the person who abstains from intoxicants better judgment and clearer sight than the one who does not abstain?
2. Destructive animal forces, appetites, and passions are represented by the Amalekites. Where are they found in man, and how can they be overcome?
3. Is material wealth or might a guarantee of freedom?
4. What form of abstinence do we need in order to insure the cause of freedom?
5. To what does the name Ephraim refer?
6. How can we produce the fruit of the Spirit?

Lesson 11, March 14, 1943

UNITY SUBJECT—*How to Earn Greatness.*

INTERNATIONAL SUBJECT—*In the Upper Room.*—John 13:12-20; 14:1-6.

12. So when he had washed their feet, and taken his gar-

ments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye also should do as I have done to you.

16. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him.

17. If ye know these things, blessed are ye if ye do them.

18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me.

19. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am *he*.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus said unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

GOLDEN TEXT—*Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.*—John 14:6.

SILENT PRAYER—*The mind of Christ is in me, and I see the way of Truth and life.*

Greatness is not a state to be pursued for its own sake; it must be earned under law. The divine law of exalted living may be broken up into certain rules for readier understanding and following.

Since all men are one in Christ, he who serves others serves himself. This is the first rule to be mastered. He who gives the greatest service to others advances his own spiritual estate most. Service to others however cannot be rendered with a view to self-advancement, even spiritual self-advancement, for this attitude defeats its own end. True service requires self-forgetfulness, and until the personal self and its interests are dropped from mind service, no matter what its nature or degree, is on a par with lip service. It is not the real thing.

Service need not be servilely performed. Pride in our work is justifiable and necessary if we are to find satisfaction in living. Even a so-called menial task, if it is done with zest and the desire to do it as well as may be, need leave as an aftermath no sense of inferiority. Jesus laid aside the garments of a rabbi or teacher and girded Himself with a towel as a common servant would have done, but the humble work of washing His disciples' feet did not degrade Him. He showed them the meaning of divine equality under law.

Each person performs certain menial tasks for himself without a thought of being humbled by so doing. Each should be as ready to do similar tasks for others when the need arises. Spiritual consciousness puts all men and all things on a common high level. In the sight of God there is no great, no small. God is life, and this principle of life, immanent in the universe as the underlying cause of all manifestation, supplies the unlearned laborer as freely as the cultured person.

"A servant is not greater than his lord," but he has an opportunity to perfect himself in his own niche equally with his lord who is higher in the scale. By the spirit in which he does his higher work his lord is perfecting himself, and the servant has the same task to perform in his consciousness. In each case it is the higher self that must be reached, developed, and made the conscious, habitual self.

As a rule the pastor is the head of the spiritual life of the congregation, and ministry is another word for service. The greatest servants of humanity are those who have done most for the common welfare. In this class are the scientists and leaders of thought in various fields that have proved themselves benefactors of the race. They have lifted service to an exalted level by doing for all what no one before them has been able to do. Most of them learned self-discipline through serving an idea with complete devotion until they mastered it and learned to develop and use it more fully than had been done before.

Another aspect of the divine law as it applies to service cannot be ignored; that is, we can never live the life of abundant peace and satisfaction until we do our best and measure up to the highest that we know. "If ye know these things, blessed are ye if ye do them."

The Spirit of the Christ is the Spirit of God. Whoever receives the Christ into his mind and soul and gives out the Christ in this expression receives God and expresses God. "He that receiveth me receiveth him that sent me." In this sense the words

> "Ye *are* gods;
> And all of you sons of the Most High"

is not an exaggeration but a provable truth that was well understood by the Psalmist.

That we are to serve others is understandable in the light of the example of Jesus. That we are to serve our own higher self is equally true. This is the teaching of the second part of the text for today. To realize a consciousness of the higher self it is necessary for us to keep our hearts untroubled. Faith alone enabled us to keep the inner nature unruffled and at peace. To believe that life is universal and that the small segment of it of which each of us is conscious is but a sample of the infinite and endless life is the highest service that we can render to ourselves. Through this belief we come to know that the life that is in Christ is in us also and that we can become conscious of it and live it.

QUESTIONS

1. How does anyone achieve greatness?
2. Why is it that he who serves others serves himself?
3. To render true service what condition is necessary?
4. Is so-called menial service humbling or humiliating to those who perform it? How can this effect be avoided?
5. Who are the greatest servants of humanity?
6. Why should we always give the best service of which we are capable?
7. What is the highest service that we can render to ourselves?

Lesson 12, March 21, 1943

UNITY SUBJECT—*Divine Unity Envisioned.*

INTERNATIONAL SUBJECT—*Our Lord's Intercessory Prayer.*—John 17:1-8, 18-26.

1. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:

2. Even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life.

3. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.

4. I glorified thee on the earth, having accomplished the work which thou hast given me to do.

5. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7. Now they know that all things whatsoever thou hast given me are from thee:

8. For the words which thou gavest me I have given unto them; and they received *them,* and knew of a truth that I came forth from thee, and they believed that thou didst send me.

18. As thou didst send me into the world, even so sent I them into the world.

19. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;

23. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

24. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;

26. And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

GOLDEN TEXT—*Holy Father, keep them in thy*

name which thou hast given me, that they may be one, even as we are.—John 17:11.

SILENT PRAYER—*Through Christ we are one with God in the vision of a world made perfect and in the will to bring it into expression.*

Oneness with God through Christ is an ideal that the followers of the Christ have held for nearly two thousand years. It is a splendid ideal as ideals go, but an ideal that is left unrealized makes little impression on either the individual or the world. The charge that Jesus gave to His disciples "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you" has not been fully kept, and the world is in a derelict state because of this failure. Individual instances of observing the commandments of the Christ are not lacking, but nations still observe policies and charges that are dictated by other than Christlike motives. Hence the impasse at which the world has arrived today.

The beauty of Truth is its eternalness; no matter how wide of the mark we may be at any time, we can begin right where we are to try to understand our failure to measure up to the true standard, and to cancel failure with success. The prayer of Jesus in today's lesson shows how to unite the individual will with the divine will in the work of observing the way of the Christ.

In His darkest hour, humanly speaking, with crucifixion looming directly ahead of Him, Jesus prayed to the Father: "Glorify thy Son, that the Son may glorify thee." The prayer was answered, and the glory fully realized in the overcoming that Jesus demonstrated in the Resurrection. This was possible because He had

long been in full consciousness of eternal life. For Him eternal life was to know God. For the disciples it was to know "the only true God, and him whom thou didst send, *even* Jesus Christ."

Knowledge of God is consciousness of God. To have this consciousness it is neccessary for us to make a daily effort to lift up our active doings to the level of our inward perceptions, as one writer puts it. The effort brings the individual to a realization of unity.

Jesus glorified God by accomplishing the work of Divine Mind. This work is to teach the Truth by example and precept. The latter alone is the perfect way only where understanding has been quickened in the hearers until they can receive Truth in the form of ideas and put these ideas to practical use. Otherwise example is the better way by far. Jesus gave us a perfect example of oneness with the Father. No doubt of God ever passed His lips. His faith was complete and final, and His love equaled His faith. His faculties were all trained to recognize Truth. "Now they know that all things whatsoever thou hast given me are from thee." Again, they "knew of a truth that I came forth from thee, and they believed that thou didst send me." The importance of knowledge of God and belief in God cannot be overemphasized where unity with God is the aim.

The "glory" of the Christ consciousness as of the God consciousness is in the oneness with God that it insures. In its broadest sense consciousness is mind. Whoever has the mind of Christ has consciousness of Christ and is at one with God. "I in them, and thou in me, that they may be perfected into one." The purpose of divine unity outreaches the individual in its scope. It embraces the whole race. "That the world may know

that thou didst send me, and lovedst them, even as thou lovedst me." Divine oneness is another name for divine love, and they are therefore named together.

The world can know oneness and love only as peoples and nations observe the way of the Christ. That way brings understanding and a community of interests instead of narrow nationalism, hate, greed, and force. Divine love will fill nations and the Christ be in them as in individuals, as they are led to realize the power that understanding and good will exert over individual and mass differences, creating harmony and accord in their stead. We who aspire to be perfect as our Father in heaven is perfect shall realize our aspiration only as we become conscious of the divine unity of the world in Christ.

QUESTIONS

1. With respect to the will what does the prayer of Jesus in this lesson reveal?
2. What is eternal life, and how can it be realized?
3. How is God glorified by us?
4. When is precept better than example?
5. How did Jesus exemplify oneness with the Father?
6. How can the world know divine unity and love?

Lesson 13, March 28, 1943

UNITY SUBJECT—*Proofs of Divine Power.*

INTERNATIONAL SUBJECT—*The Appearances after the Resurrection.*—John 20:19-31.

19. When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

21. Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:

23. Whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book:

31. But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

GOLDEN TEXT—*I am alive for evermore.*—Rev. 1:18.

SILENT PRAYER—*I stand fast in the faith that life is infinite and that divine power unites past, present, and future in one through the Christ.*

Nothing else brings such peace to the human heart as the unshakable faith that life has meaning and is continuous; that we, as sons of God, are destined to realize its eternal nature and grasp its true meaning. In

itself the life that we now live is not so priceless that we could not surrender it willingly if we were convinced that a worth-while end would be served by so doing. It is the promise of enlargement, of broadened vision, quickened perception, and deepened experience and appreciation that it holds which makes us in great measure cling to the life that we now know.

While this is true of many, others live entirely in the present and refuse to consider the future. By treating the future as a blank wall and refusing to think of what may lie beyond it they limit even the present; for no part can give its richest return unless it is accepted in its relation to the whole.

Throughout His public ministry as well as after His crucifixion Jesus brought life and immortality to light. His teachings, the life that He lived, His attitude toward those who put Him to death, all show His understanding of life as infinite and the Christ's hold on it as supreme. To Thomas's question "Lord, we know not whither thou goest; how know we the way?" Jesus replied, "I am the way, and the truth, and the life." Life is whatever we, by means of the I AM, choose to make it. This rule applies not only to the present but to all our future life. The risen Christ says, "I am alive for evermore."

It behooves us therefore to understand the power of the I AM and learn to use it aright if we wish to know eternal life in its fullness. No sooner had Jesus, by appearing before His disciples as they had last seen Him, the wounds of the cross still upon Him, convinced them of His identity than He began again to teach them the urgent lesson of forgiveness. Without the presence of the Holy Spirit forgiveness of certain sins is impossible; therefore "he breathed on them, and saith unto them,

Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained."

Jesus forgave Judas Iscariot before the Crucifixion. At the Last Supper He had singled him out for especial honor by giving him a sop. While on the cross He had prayed for His enemies and executioners. He now wished to bring this lesson home to the disciples so that they would be able to rid themselves of the burden of condemnation. The Book of Acts shows that they succeeded in forgiving the mob that demanded the crucifixion of Jesus, but they never forgave Judas. His name is everywhere coupled with the words "who also betrayed him." They could not forget that act of treachery by one of their number. In the measure that they failed to forgive Judas they shut themselves out of the larger life that Jesus wished them to realize.

The disciple Thomas had difficulty in accepting the teaching of the Master on eternal life. In the spiritual realm Thomas ("doubled," "twin") represents the understanding; in the realm of personality, the intellect or intellectual perception. Reason makes us try to see all sides of a question and have sound judgment. Faith chooses its side and gives its whole strength to the choice. Thomas could not believe in the Resurrection as an actual fact. He looked at the human side and saw impossibility. He looked back over his three years with the Master, and love welled up in him. He wanted to believe, but in strict honesty he could not.

Jesus resolved these human doubts with factual proofs. He presented His physical wounds, temporal things that He could have dispelled with a word or a thought. The intellect is convinced by such temporal signs, and Thomas became "not faithless, but believ-

ing." Instead of intellectual perception faith in eternal life gave him understanding so that he could enter into it. In every age faith is the key to eternal life. "That believing ye may have life in his name."

QUESTIONS

1. What does the fact that we cling to life indicate with respect to eternal life?
2. Should we live entirely in the present, or should it be related in our thought to both the past and the future?
3. How did Jesus Christ bring life and immortality to light?
4. What proof that we can exercise divine power do we find in the lesson on forgiveness?
5. How is complete forgiveness in every instance possible?
6. Why could not Thomas believe in the Resurrection without seeing the risen Jesus?

His Voice

Not from above shall He speak,
neither from the hidden places of the earth,
nor yet from the far reaches of the water
shall His guidance come to thee.
Neither in tones of thunder,
nor to the accompainment of cymbals,
nor heralded by angels
shall His life come unto thy weariness.
But from thy heart shall He speak
and His voice shall be soundless.
Thine eyes shall not perceive Him,
neither shall thine ears transmit His message.
But thy heart shall throb to Him in homage
and cradle the seed He placeth therein.

—VIRGINIA SCOTT

I Doubt No More

By Mabel Hatton Marks

I used to say
In fancied self-sufficiency,
"I do not need to pray
To some far off divinity,
A God unknown;
I have the confidence, the strength,
To walk alone."
And then life humbled me. I grew aware
That God is part
Of everything, of depth and height and length,
That He dwells everywhere,
Even in my heart,
And He has need of me
And of my prayer.
As I have greater need,
Nothing can shut Him out
Save my own lack of harmony
With Him. Now I am blest indeed;
And if I ever dared to doubt,
I doubt no more, and so today I pray.

Silent UNITY

My understanding is spiritually quickened.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SOMETIME ago my mother wrote to you asking for prayers for me when I was ill with rheumatic fever and inflamatory rheumatism. I began improving immediately after her letter reached you. After my five weeks in bed I was able to get up without any ill effects. The catch that was in my left knee is completely gone. I still notice a slight reminder of rheumatism in my fingers, but I know that that will disappear also.

I do want to thank you people at Unity for your wonderful prayers and help during my illness. People here were amazed at my being able to go downtown seven weeks after taking sick and not being all crippled up, as so many poor souls are. But of course Mother and I knew why that was. It was your and our prayers to the dear good Lord that healed me.—*P. M., Illinois.*

I WROTE YOU in October for your prayers for the healing of a cancer. My prayers in this case consisted mainly in realizing myself to be physically and spiritually perfect. You can imagine my joy when in less than two weeks all signs of the disease had disappeared. Imagine also the misery I suffered for some time, contemplating one vain operation after another. Imagine what this

would mean to anyone, and especially to a poor working man like myself.

Well, praise the Lord. Thanks to Silent Unity, I am today as clean physically as the day I was born. You may discontinue prayers for me, and God bless you. —*P. A., California.*

YES, GOD IS MIGHTY to heal! Truer words never were spoken than these. I had written to you asking for help for myself. At the time I was bothered terribly with such spasms of terrific sneezing that my eyes became affected from it. The morning I wrote you asking for prayers to remedy the condition was a Thursday, and I want you to know that I never sneezed after I had dropped the letter into the rural mailbox in front of my home. Upon arising in the morning, I sneezed twice or three times and that's all. I am so grateful to you for the divine help I received in such a short time. I have been my natural self again the past week, and I shall continue to say the prayer you sent me.—*Mrs. E. O. T., Ohio.*

THIS SUMMER I wrote to you and asked you to pray with me for my husband's complete recovery from a heart attack.

Last week the electrocardiogram showed a perfect healing. I am so grateful and happy, and I thank Unity with all my heart for its prayers and the little booklet. It has helped and is helping me very much.—*F. T., Miss.*

INCLOSED please find small love offering for your wonderful services to me and my mother.

A few weeks ago I wrote to you asking for prayers for my seventy-nine-year-old mother, who at that time was suffering with blood pressure of 218. I am so very

happy to say that all trace of the high blood pressure is gone, and she is perfectly healed and well and happy. I am also well and healed of the female trouble that I once had. Thanks be to God and to you, dear friends, for perfectly healed bodies.—*M. L., Illinois.*

Filled with Plenty

SEVERAL months ago I wrote to you, requesting prayers that my husband might have a way opened for him into a new line of work.

I want to thank God for His wonderful goodness to us in answering our prayers and to you, dear friends, for your assistance. We have had a glorious manifestation of His love, and we should be ashamed not to have faith that our prayers will be answered if it is for our good, and we believe that it is.

My husband received a position in a shop, although he had had no previous shop experience other than as a hobby. In six weeks' time through the grace of God he has made such progress that his employer is making him a foreman when they move to new quarters at the end of the month. It seems as if a miracle had been performed, and my husband and I are so happy and thankful for all our experiences. We will be praying for your continued success in helping people to bring God into their everyday life.—*Mrs. E. H., Canada.*

THANK YOU from the bottom of my heart for your loving prayers. When I wrote to you asking you to pray that my husband might find work, he had been out of work for a year. Now he has found a position that pays more than the one he held previously. He is to have employment the year round for a company with which

he has been wanting for several years to get a position. I am very thankful, and thank God and bless you for your wonderful help.—*Mrs. F. A., New York.*

He Shall Have Abundance

IT HAS been wonderful to pray with you and to read your pamphlets and magazines, and I can truthfully say they have helped me and I have found wonderful comfort in all of them.

I have also used the prosperity bank. When I started I could not see where I was to get some extra money that I very much needed. But today I can say that I have the cash that I wanted, and I am so thankful to the Almighty. I truly believe if you put your trust in Him He can bring you through and supply you with anything that is needed.—*B. T., New Jersey.*

I WANT to mention a few of the blessings that have come our way since I started using the prosperity bank.

My husband has been given the best-paying job he ever had in his life. We have moved to a different town, and my husband, who is a singer, has been made choir director of one of the churches, and was given twenty-five dollars for singing in a ten-night revival meeting. My daughter has been given a position in one of the leading stores. But most of all, we are well and happy.—*Mrs. R. O., Texas.*

THIS IS just a report on a few of the good things that have come to us since we have had a prosperity bank. My husband has had three raises in salary. My oldest boy has been accepted and trained for a very good defense job. The peace of my home has grown, there

is greater joy; we are all so thankful for the goodness of God. Thank you for your prayers.—*Mrs. E. J. S., Missouri.*

Free from Care

MY NAME was sent to you quite some time ago by a dear friend asking prayers for me. Mrs. C—— is the friend's name, and she told me how Unity was helping others. She told me to write to you for prayers. I put it off because I did not pray myself, thinking God would turn from a poor, sick sinner like me; and I could not see how anyone else could pray long or hard or loud enough for Him to hear about me or my troubles.

Now I was not only sick in body but also in mind and soul, and had been for two years, but my friend went right ahead trying to help me. She wrote you, telling you of my case and also about my bad habits of drinking beer and smoking cigarettes. A week later, every time I went to smoke it seemed a voice would call my name, but I kept right on smoking until about two weeks ago. Then I stopped suddenly and have not even had a desire to smoke or drink since. I have put the Devil out and given him his tools. I have let the Saviour in now, and He and I are going to see me through this in a better way. It is a grand feeling to know you have someone like Jesus on your side.—*C. V., Ohio.*

I MUST tell you it has been over a year ago that I wrote to you for prayers for my husband, who was an alcoholic. It was almost six months before I saw any results, but I kept praying and finally, six months ago, he stopped drinking entirely. I have certainly been happy about it, as his whole disposition has changed

and he is like a different person. I wish everyone could know that the only thing that seems really to cure an alcoholic is prayer.—*E. L., California.*

Search the Scriptures

THE LAST correspondence school lesson was a help to me in overcoming my apparent lack of strength, and reviewing it in preparation for this essay has been a further help. I look forward with pleasure to receiving the next lesson.—*G. S. A., Florida.*

WORDS are inadequate to express my appreciation of the privilege I enjoy as a student in the correspondence school, and my greatest ideal is to become a worker and student worthy of the love and instruction I have received from you.—*A. L. C., Illinois.*

INCLOSED find the 5th lesson—on faith—and my check. I wish to thank you for the helpful letter that you sent me and the annotations on my lesson on affirmations.

I received an uplift from the letter such as I had not received before. It was really an exaltation. The whole lesson seemed to be illumined.—*C. S., New Mexico.*

My Help Cometh from Jehovah

I ENJOY UNITY magazine. It always helps me to think and look ahead. There is comfort for me in every word. —*Mrs. W. B. S., Florida.*

I RECEIVED my *Lessons in Truth,* and how I am enjoying it! The book has opened up a new life to me and has taught me very much already. My husband got a new position, which we hope and pray will lead up to his

former one. Everything is looking brighter. No one will ever know what a blessing your teachings have been to our home.—*M. A., Canada.*

Love One Another

AT THE END of our last four weeks of prayer together so many nice things have happened that I cannot begin to enumerate them all. One of the biggest perhaps is the complete change that has come over someone very closely connected with me and mine, a change for so much the better that only God could have brought it about. Where enmity existed, good will and kindness is now shown us by this person. My health is better than it has been for a long time. I have received several small amounts of money unexpectedly. It has been a very wonderful experience to find myself so completely aware of God and His goodness.—*E. S., Minnesota.*

I WANT TO tell you again how very grateful I am for the help I have received through reading your books and magazines, and how all my affairs are in divine order since I have been studying Truth and trying to live by its teaching.—*M. R., Maryland.*

He Is My Refuge

I MUST TELL you of help that I have had through The Prayer of Faith and placing my affairs in God's hands. My small son has had so much difficulty in some of his schoolwork. Although I helped him at home he just couldn't get the work. The other day at the time of his class I stopped my work, placed him in God's hands, and said The Prayer of Faith for him. That

evening he told me he had got a good grade. Each day I do that now, and he is doing so much better. —*Mrs. O. K., Nebraska.*

His Truth Is a Shield

GREETINGS in His dear name. I feel I should write you a few lines to thank you for your kind letters and literature and prayers. Last week I asked for prayers, and I do not think there could have been a more direct answer to prayer. I had gone to the city, with my money and a check and valuable papers in an envelope in my purse, and somehow I lost these out of my purse. As soon as I discovered that they were gone I called Unity for prayers and was given a memory verse. I lost the things on Monday and on Wednesday they were back in my hands, and everything was just the same as when I lost them. They were returned through the mail, but the sender's name was not given. My prayer is that God may bless this person for his honesty. Praise His holy name.—*E. W., Missouri.*

Father, I Thank Thee

THANK YOU for your prayers during the last year. So many, many good things have come to me. My husband and his two partners had the best year since they started in business three years ago. They shared quite a nice sum in bonuses and gifts with the people who work for them. I have learned this from Unity, and it is so true. When we want conditions changed we must start with ourselves. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—*Mrs. A. W. S., Indiana.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I hold a first mortgage on a business place, a factory. Early this summer I had one of your prosperity banks. During the bank drill the factory owner went into bankruptcy. I have not received the interest on the mortgage. I do not want to take back the place. What I want is the money I have put into it. And I don't understand why this happened when I had a bank and was faithful to the drill.—*From a letter received by Silent Unity.*

We commend you for the faithfulness with which you have used the prosperity-bank drill. Through your use of it you can be sure that you have opened the way for good to come into your life, whatever appearances may be. Do not let the incident that has occurred cause you discouragement. Do not feel that because of it your use of the bank drill has been unsuccessful. The daily practice that the drill has given you in prayer and in constructive thought is enabling you to attune your thought more closely to the Father's plan of good and to call into larger expression those qualities of wisdom, faith, and love, which attract and sustain prosperity.

The fact that perplexities and seeming problems have arisen in one phase of your affairs does not mean that God's supply and peace and joy have been denied you. These blessings can come to you through many channels. Nor can circumstance and outer conditions detract from the increased spiritual power that you have quickened through prayer. Your growth in faith

and in spiritual consciousness enables you to realize good from many avenues and to establish order and success in your affairs.

We are confident that God's law of right adjustment covers the situation of which you have written. As you keep your vision steadfastly true to God, you will experience the outworking of good. God's spirit of wisdom, love, and good judgment, which is constantly with you, will direct you aright.

There is one point in your teaching that I disagree with very much. That is your teaching about prosperity. I feel that you emphasize praying for prosperity too much, so that Christianity, as you teach it, tends to become merely a means of obtaining things.—*From a letter received by Silent Unity.*

We appreciate your frankness in writing us and expressing your views about our teaching. We are glad to explain the reasons for that part of our teaching that deals with prosperity.

Our study of the Bible and especially of Jesus' teachings gives us the conviction that God offers practical, everyday salvation to His children, power that lifts them out of difficulty into harmony. God freely offers His children everything they need to make their life complete.

While we agree with you that the outstanding desire of every Christian should be for spirituality, we feel that complete spirituality cannot be gained so long as erroneous ideas about God's help are held in mind. If a person believes, for instance, that God's salvation is not of the body but of the spirit only, and that man must learn to endure and accept the hardships and difficulties of this life, such wrong beliefs clearly pre-

vent him from realizing completely his oneness with God. For God is a present help, a present protection, a present source of health, joy, harmony, peace, and satisfaction. In order to gain true spirituality every form of negative thought must be dispelled. We look upon fear as being in much the same category as hate and crime, all being sins to be avoided. Only the realization that God rewards outwardly as well as inwardly can dispel all negation.

We do not encourage people to imagine that Truth should be used only to gain material things because of their desire for them. Things should be considered not as ends in themselves but as means to an end. But we do encourage people to believe that they are children of God and as such entitled to all the riches of a divine inheritance. Too long people have believed in the merit of suffering and sadness and have considered spineless submission to lack and unhappiness as a great virtue. This is certainly one of the reasons why mankind is no better off than it is.

We teach people that they are entitled to all good things, and we pray that they may attain them, for certainly that is the great need of the world today. When people learn that they are children of God and have within them the power to attain all good, the present appearance of injustice, lack, and chaos will be ended and God's kingdom of peace and plenty will be brought forth on the earth.

Pray for Victory

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Louise Newman, Unity, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 418 E Main

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert, Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee Bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, 408 E Adams

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecelia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, 10 Dexter Bldg

MICHIGAN

Bay City—Roxie Miller (LM) Unity, 301 S Henry

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Unity, Maccabees bldg; Virginia Shipley (LT) Unity, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds hotel

Pontiac—Walfred J. Taurainen (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM)

Unity, Franciscan hotel
Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel
Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Lillian Matthews (LM) Unity, 271 Delaware
Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake
Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd
Ithaca—Dale and Donna Newsum (LM) Unity, 213 E State
Jamestown—Lillian Matthews (LM) Unity, Y W C A
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110
Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—R O'Day (LM) Unity, 34 High
Canton—Unity, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Marion—Fannye Treaster, Unity, Harding hotel
Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone
Toledo—Beatrice Whipps (LM) Unity, Richardson bldg
Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LM) Unity, Y M C A
Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg
Oklahoma City—Theodore Speers (LM) Unity, YWCA

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Chris. Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Klamath Falls—Marion Clifton, Unity, Elk hotel
Medford—Marion Clifton, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel
Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk
Corpus Christi—Wallace Tooke (LM) Unity, Hendricks bldg
Dallas—Ruth Gillespie (LM) Unity, 1708 Commerce
El Paso—Hobart Gillespie, Unity, 305 E Franklin
Ft Worth—Ruth Gillespie (LM) Unity, Texas hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2115 Live Oak
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel
Kennewick—Beulah Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity, Benjamin Franklin hotel
Wenatchee—Beulah Scott, Unity, Cascadian hotel
Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Janesville—Mae Lundahl, Unity, Meyers hotel
Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg
Regina—Unity Truth Centre, Thompson Blk, 1761 Scarth
Toronto—Herbert J. Hunt, Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1
Sunderland—Thomas W. Merrington (LM) Unity, 8 Park Terrace
Rushton—Dora Johnson, Heaton rd

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
The Mental Equivalent		.25
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	One Perfect Gift	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
Joy Cometh	.10	Way of Faith, The	.10
		What Child Is This?	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

Appearing in Other Unity Magazines This Month

Jan Serves His King

A very precious jewel was to be sent through Jan's country, and robbers were on the watch for it. But the king secretly appointed five trustworthy young boys to walk in relays by an obscure forest route to deliver the jewel into his hands. Jan was one of the five boys, and proudly he obeyed the king's command. But when the boys arrived at the palace, and the king opened the box in their presence, the jewel was missing. What did Jan remember suddenly and shamefacedly confess? How the jewel is found and Jan's trustworthiness is established G. M. Gearhart tells in the *Wee Wisdom* story "Jan's Golden Key," a story that shows children the value of honesty.

Why Don't We Ask?

If you have wondered why you receive so few of the blessings you have wished for, you will be interested in the article "Why Don't We Ask?" by Clinton E. Bernard.

This article explains why many people do not demonstrate the good they seek, and it tells you how to ask for what you want in the right way. It answers the question "Are there no limits to what we may ask of God?" "Why Don't We Ask?" appears in the March issue of *Daily Word.*

Salesmen Are People

Of course you accept salesmanship as an essential part of our way of life—but haven't you been irked by the bell-ringers who came to your door offering nearly every product under the sun? Maude Smeike was annoyed by salesmen, but she found something to do about it, something good and constructive and interesting. She tells of her very interesting experiences in "Salesmen Are People." This article appears in *Good Business.*

An Easter Message

A series of articles to be published in *Weekly Unity* beginning with the March 13 issue presents a new and inspiring idea of the Resurrection and of its relation to your own life and spiritual experience.

These articles tell of Jesus' realization of His oneness with the Father, and explain prayer and how to pray "in His name," how to act on your faith, and how to build into your consciousness the eternal qualities that Jesus taught and lived. These articles are by Alice M. Hopkins.

Market Your Abilities

An interview with the screen star Victor Mature is reported for *Progress* by Jack Holland. In it the young actor tells of his struggles to get ahead and of how his father inspired him with courage and confidence to advance in his chosen career. Victor Mature says that too many persons just dream about what they want to do instead of making the effort needed to turn those dreams into realities. "Market Your Abilities" is the title of this interview.

Unity's Service to the Blind

A Good Letter

The Braille Department of Unity School wishes to share an interesting letter from one of our blind friends. This department sends literature in Braille to all persons who wish it, and the work is forwarded by love offerings from interested friends.

> Dear Unity: I have received *Daily Word* and *Wee Wisdom* in Braille for some time and I enjoy them immensely. I read each magazine several times. *Daily Word* teaches me to use God in my daily life. I use it as a guide to living. I am sure every person who reads *Daily Word* feels God is much nearer. I enjoyed *Wee Wisdom* very much when I was smaller. I still like it a lot.
>
> I attend an institute for the blind. It is a fine school. We have over five hundred students. One of the subjects we are fortunate in having is typing. We are also fortunate in many other ways. I am fourteen years old and am in the seventh grade. During my free time at the school I go skating and skiing. Life here is very pleasant.

Unity publishes two of its periodicals in Braille each month: *Daily Word* for adult readers and *Wee Wisdom* for boys and girls. Subscriptions for these magazines are entered free of charge for all who request them and who can read Braille (Grade 1½).

News FROM UNITY

The Faith of Elihu

There was desperate need in the home of Elihu. His wife Jaala lay ill, and her physician held out no hope for her recovery. But Elihu knew that if only he could see Jesus, his wife could be healed. So he started for Jerusalem, where he hoped to find Jesus at the feast of the Passover.

Instead of finding Jesus however Elihu heard the story of His crucifixion. Now Elihu had heard Jesus say, "I am the way, and the truth, and the life," and he refused to believe that Jesus was dead. Firmly he held to his faith even though his own cousin told of helping to carry the body of Jesus to the tomb. How was Elihu's faith justified, and was Jaala healed? The Easter story "Now the Day Dawns," by Zelia M. Walters, will tell you. It will be published in the April issue of *Unity.*

As you go through life, march onward with your eyes looking forward, focused on the idea of perfection in all things. (Truth Ideas of an M. D.)

Children Choose Wee Wisdom

Recently the children in a settlement school in Canada were permitted to select the magazine they wished to have on their

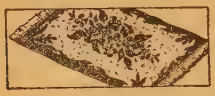
reading table. From among several children's magazines they chose *Wee Wisdom.* "A wise choice, I think," writes the director of the school.

Selected Studies

"The soul is spiritually alive when it is conscious of God . . . Training the soul always to be conscious of God is the spiritual resurrection." These words are from the chapter "Resurrection" in Imelda Octavia Shanklin's book *Selected Studies,* a chapter that is appropriate for Easter reading. Some other chapters in the book are "Love," "The Shining Center," and "Manifesting God."

Power of Praise

Praise is closely related to prayer; it is one of the avenues through which spirituality expresses itself. Through an inherent law of mind we increase whatever we praise.



In Charles Fillmore's book *Christian Healing* he tells the story of a woman living in the country. For years she had had a rag carpet which she had hoped might be replaced by a better one. She heard of the law of praise and began praising the old carpet. Greatly to her surprise, inside of two weeks she received a new carpet from an unexpected source. The whole creation responds to praise. You can praise yourself from weakness into strength, from ignorance into intelligence, from poverty into affluence, from sickness into health. Turn the power of praise on whatever you wish to increase. This law faithfully observed will reward you.

One of the best habits to acquire is that of being able to turn to God at any time and pray. If some situation arises that disturbs us, we turn from the thought of the disturbance and its effect upon us to the thought of God. We seek to sense His peace.—From *Beginning Again* by Frank B. Whitney.

The Power of the Word

Man's word has creative power, and what he decrees is established. Because of this, Truth students form the habit of using good, strong, constructive words that will help bring desired conditions into manifestation. You can effectively use affirmations for health, success, prosperity, and everything else that is needful.

Unity sponsors a Good Words Club, the aim of which is to remind you always to use good words, to keep your conversation constructive. If you are interested in becoming a member of this club, just write for an application blank. Sign and return the blank, and Unity will then mail you a membership certificate.

Prayer for a Loved One

A new card has been added to the list of free literature for servicemen. It is called *Prayer for a Loved One,* and is sent on request. One mother writes that she has found the prayer most helpful. She says, "I am sure if all mothers could read this prayer and believe in it, they would have no fear for their sons. When my boy kissed me good-by, I just said, 'You are going with God.' "

When One Door Closes Another Opens

If you live in a country outside the United States you may be prohibited on account of the war from using your money to pay for magazine subscriptions. Yet you may want very much to subscribe for a Unity periodical for yourself or for some friend. If so, just write to Unity, giving the name and address of the one who is to receive it, and the subscription you request will be entered at once without charge.

Unity is enabled to do this because friends in America who wish to share Truth with you and with others overseas are sending love offerings for this purpose. Truly when one door closes another opens.

New Name

An old friend is now making a new appearance. It is the book *Usable Truth,* which has been reprinted under the new title of

Know Thyself. A new chapter has been added entitled "The Beginning and the Ending," and its theme is love. The author of the book is Richard Lynch.

"God is not to be served as a taskmaster but in the spirit of happiness."

Literature for Servicemen

A recent letter from a chaplain in the army requested a hundred copies of the pamphlet *Young Man in Uniform.* This

pamphlet was first printed in *Good Business* and was written by Clinton E. Bernard, associate editor of *Good Business.* This pamphlet will be sent on request to anyone who wishes it for men in the service. Other free pamphlets available are *Antidote for Fear, His Protecting Spirit,* and *The Ultimate Victory.* Printed in card form are *A Free Man's Prayer, For Thy Benediction,* and *Prayer for Protection.*

To End the War

One of our subscribers writes that she wishes her offering to be used to send Unity publications to others. She says, "Readers of Unity literature are inspired to live in tune with the best in life." She closes her letter of appreciation with this friendly tribute: "I believe Unity School of Christianity is one of the leading forces in our nation for guiding this world into the spiritual understanding that will end this war."

"Spiritual meditation is the path that leads to the kingdom."

From a Prosperity Bank User

"Please accept the savings from our last Bank as an offering. I don't believe we have been without a Prosperity Bank in fifteen years, and we have been greatly blessed through its use. When we received our first Bank we were without funds, and my husband was without work. This month we paid off all that we owed on our beautiful home, and we are happy and grateful. We unhesitatingly give all the credit for our happiness and prosperity to Unity, who taught us that God is our only real source of supply."

Rise above Circumstances

Someone has said that our relation to circumstances determines their influence over us. A book that tells you how to rise above every situation that may come into your life is *Mightier than Circumstance* by Frank B. Whitney. One chapter of this book tells how to make a new beginning each day, another tells of the most effective prayer, and others tell of healing and how it takes place. This book also has thirty-nine inspirational poems.

From a Sergeant

"I wish to take this space and time to tell you just how much I appreciate this subscription each month and just how much help it has been to me. I really have enjoyed reading each number. It is handy to carry on the field and affords much-wanted company when one is lonely and down in spirit."

This letter was received in response to our offer to renew the *Daily Word* subscription this young man was receiving.

Every Man's Church

Addressing the members of his center, a Unity leader in a Midwestern State said, "Unity is every man's church, and you belong." In these few clear-cut words he proclaimed Unity's kinship with all mankind.

Unity acknowledges Jesus Christ as its one and only authority and teaches that the true church of Christ is a state of consciousness in man. In the book *Talks on Truth* Charles Fillmore devotes an entire chapter to "The Church of Christ," in which he makes it plain that the body of each man and each woman is a temple of God.

Regulations received have made necessary the following changes in our DAILY WORD free subscription offer to servicemen: Hereafter your friend in the army must be stationed within the borders of the United States in order to receive a subscription at your request. If he is stationed outside the United States he must make the request himself. This restriction does not apply to men in the navy, coast guard, or marine corps.

THE UNITY

Lenten Program

ONE OF THE MOST HALLOWED TIMES for study and meditation is the Lenten season, which offers an opportunity for preparation for the real spiritual experience of Easter.

This year a booklet entitled *The Unity Lenten Program* has been prepared to help you keep Lent. It consists of 47 brief daily assignments, each including a prayer thought, a short lesson or meditation, and references to corresponding passages in the Bible and to specific chapters in TEACH US TO PRAY, which is the basis of our Lenten study.

When you order the book TEACH US TO PRAY a copy of *The Unity Lenten Program* will be sent to you without charge. If you already have a copy of TEACH US TO PRAY you may still have the free copy of *The Unity Lenten Program* by requesting it. The price of TEACH US TO PRAY is $1 for the clothbound copy and $2 for the flexible-bound copy.

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UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Use the Truth That You Know

JESUS SAID: "If ye know these things, blessed are ye if ye do them." Knowledge of Truth is the gateway to life's richest blessings, but in order to attain them you must put your knowledge of Truth into actual practice. You know that God is the unfailing source of your supply. Begin now to act upon this knowledge and draw to yourself unlimited good.

Unity's Prosperity Bank plan will help you put the law of Truth to work in your affairs. If you have tried it before, try it again—this time even more conscientiously. The giving of a little time, effort, and substance each day will help you build up a rich consciousness and open the channel through which your good can become manifest. Use the Bank drill seven weeks, and while Silent Unity prays with you drop your coins into the Bank for the purpose of sharing Truth with others.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-3-43

Make TODAY the best day of all

"There are no 'good old days.' Today, if you find God in it, is the best day that you have ever lived."

Many persons spend time in yearning for past joys because they do not know how to appreciate the good in the present. If you will give more thought to the opportunities that now await you and take time for communion with God, you can make today the very best day of all.

Daily Word

magazine will help you form the habit of communion with God, of living today fully and joyously. It will help you surrender your problems to God and receive the blessings of health, life, wisdom, peace, and joy that He is ready to give.

This pocket-sized magazine carries a page lesson for each day of the month. At the top of the page is an affirmation for your guidance during the day, and at the bottom is the Bible quotation on which the lesson is based. As people all around the globe unite in the same thought for the day, a great power for good is generated, in which you as a reader have a share.

Give yourself the joy and benefit of **Daily Word** for a year and see what it will do for you. A twelve-month subscription is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

LIGHT

Nina Stiles

Courage is a torch held high;
Faith a glowing lamp.
Peace is like a hearth fire
When the night is damp.
Beauty is the moonbeams' silver
Magic in the park.
Love's a lighted window
Gleaming through the dark.
Joy's a shining Christmas tree;
Truth a guiding star.
Wisdom is clear sunlight.
But all lights are
Symbols of the sacred flame that
Lighteth every soul:
Every tiny candle is a
Segment of the whole.